

Pali Alphabet

	hard consonants		soft consonants				hard consonant (Sibilant)	**simple vowels		**diphthongs
	non-aspirates	aspirates	non-aspirates	aspirates	nasals	semi-vowels		short	long	guṇa
Gutturals	k	kh	g	gh	ṇ	h *	-	a	ā	e
Palatals	c	ch	j	jh	ñ	y	-	i	ī	
Cerebrals	ṭ	ṭh	ḍ	ḍh	ṇ	r, l	-	-	-	
Dentals	t	th	d	dh	n	l	s	-	-	
Labials	p	ph	b	bh	m	v	-	u	ū	o
	class consonants (vaggas)									

Pure Nasal --- ṁ

Note:- * "h" is not a semi-vowel, but it is put in that column because it is a guttural consonant.

**All vowels are soft (voiced) phonemes.

Glossary

cerebrals = *muddhaja*

dentals = *dantaja*

gutturals = *kaṇṭhaja*

labials = *oṭṭhaja*

palatals = *tāluja*

hard consonant = *aghosa*

soft consonant = *ghosa*

aspirate = *dhanita*

non-aspirate = *sithila*

nasal = *vagganta*

pure nasal = *niggahīta*

class consonant = *vagga*

simple vowel = *ekaja sara*

diphthong = *dvija sara*

short / long = *rassa / dīgha*

Sanskrit Alphabet

	hard consonants		soft consonants				hard consonants	**simple vowels		**diphthongs	
	non-aspirates	aspirates	non-aspirates	aspirates	nasals	semi-vowels	Sibilants	short	long	guṇa	vuddhi
Gutturals	k	kh	g	gh	ṅ	h *	-	a	ā	e	ai
Palatals	c	ch	j	jh	ñ	y	s'	i	ī		
Cerebrals	ṭ	ṭh	ḍ	ḍh	ṇ	r	ṣ	ṛ	ṝ		
Dentals	t	th	d	dh	n	l	s	ḷ	ḹ		
Labials	p	ph	b	bh	m	v	-	u	ū	o	au
	class consonants (vaggas)										

Pure Nasal --- ṁ

Visarga----- ḥ

Note:- * "h" is not a semi-vowel, but it is put in that column because it is a guttural consonant.

**All vowels are soft (voiced) phonemes.

DECLENSIONS

Note for Teachers:

The success of this method depends on the mastery of declensions; therefore, the pace of teaching should be slow but sure. The type of exercises given at two places - after Vowel stems and after Consonantal ones - is devised to enhance and develop the aforesaid skill.

Declensions of Vowel Stems

[1] Masculine Stems ending in - a

Purisa				
	Sg.			Plu.
Nom.	- o	Puriso	-ā	Purisā
Voc.	- a, ā	Purisa, Purisā	-ā	Purisā
Acc.	- am	Purisaṃ	-e	Purise
Instr.	-ena	Purisenā	-ehi, ebhi	Purisehi, - Purisebhi
Abl.	- ā	Purisā	-ehi, ebhi	Purisehi, - Purisebhi
	- smā	Purismā		
	- mhā	Purismhā		
Dat.Gen.	- ssa	Purissā	-nam	Purisānam
Loc.	- e	Purise	-su	Purisesu
	-smim	Purismim		
	-mhi	Purismhi		

Some Stems declined like Purisa for drills:

sura, asura, nara, uraga, nāga, yakkha, gandhabba, kinnara, manussa, pisa, peta, mātaṅga, jaṅgama, gumba*, kodha**, attha**, diva***.

* in (Nom. Sing) also "gumbe" besides "gumbo".

** in (Ins. Sing) also "kodhasā" & "atthasā" besides "kodhena" & "atthena".

*** in (Loc.Sing) only "divi" in stead of normal forms.

[2] Neutral Stems ending in – a

Rūpa				
	Sg.			Plu.
Nom.	- am	Rūpaṃ	-ā, āni	Rūpā, Rūpāni
Voc.	- a, ā	Rūpa, Rūpā	-ā, āni	Rūpā, Rūpāni
Acc.	- am	Rūpaṃ	-e, āni	Rūpe, Rūpāni

The rest similar to the declension of *masculine stems* ending in *a*.

Some Stems declined like Rūpa for drills:

puñña, pāpa, phala, sādhana, sota, ghāna, kāraṇa, dāna, sīla, dhana, jhāna, sukha*, dukkha*, kamma**.

* in (Nom. Sing) also "sukhe", "dukkhe" besides "sukham", "dukkham".

** a separate declension given for it.

[3] Feminine Stems ending in - ā

Sālā				
	Sg.			Plu.
Nom.	- x	Sālā	x, āyo	Sālā, Sālāyo
Voc.	- e	Sāle	x, āyo	Sālā, Sālāyo
Acc.	- am	Sālām	x, āyo	Sālā, Sālāyo
Instr. Abl.	- ya	Sālāya	hi, bhi	Sālāhi, Sālābhi

Dat. Gen.	- ya	Sālāya	naṁ	Sālānaṁ
Loc.	- ya	Sālāya	su	Sālāsu
	- yaṁ	Sālāyaṁ		

Some Stems declined like Sālā for drills:

saddhā, medhā, paññā, vijjā, cintā, mantā, vīṇā, taṇhā, icchā, mucchā, ejā, māyā, mettā, mattā, sikkhā, (ammā, annā, ambā)*, (sabhā, parisā)**.

* in (Voc. Sing), only "amma" & "ammā", etc., in stead of normal forms.

** in (Loc.Sing), also "sabhatim" & "parisatim" besides normal forms.

[4] Masculine Stems ending in – i

Muni

	Sg.		Plu.	
Nom	- x	Muni	- ī, - ayo	Munī, Munayo
Voc.	- x, ī	Muni, Munī	- ī, - ayo	Munī, Munayo
Acc.	- ṁ	Muniṁ	- ī, - ayo	Munī, Munayo
Instr.	- nā	Muninā	- hi, bhi	Munīhi, Munībhi, Munihi, Munibhi
Abl.	- nā	Muninā	- hi, bhi	Munīhi, Munībhi, Munihi, Munibhi
	- smā, - mhā	Munismā, Munimhā		
Dat. Gen	- no	Munino	- naṁ	Munīnaṁ, Muninaṁ
	- ssa	Munissa		
Loc.	- smim, - mhi	Munismim, Munimhi	- su	Munīsu, Munisu

Some Stems declined like Muni for drills:

joti, pāṇi, gaṇṭhi, muṭṭhi, kucchi, vatthi, sāli, vīhi, byādhi, odhi, bodhi, sandhi, rāsi, kesi, sāti, aggi*, isi**, ādi***.

* in (Nom. Sing), also "aggini" besides "aggi".

** in (Nom. Sing & Voc. Sing) & (Acc. Plu), also "ise" besides normal forms.

*** in (Loc.Sing), also "ādo" besides normal forms.

[5] Neutral Stems ending in - i

Akkhi

	Sg.		Plu.	
Nom. Voc.	- x	Akkhi	- ī, ni	Akkhī, Akkhīni
Voc.	- x, ī	Akkhi, Akkhī	- ī, ni	Akkhī, Akkhīni
Acc.	- ṁ	Akkhim	- ī, ni	Akkhī, Akkhīni

The rest similar to those of the masculine stem *Muni*.

Some Stems declined like Akkhi for drills:

satthi, dadhi, vāri, acchi, acci.

[6] Feminine Stems ending in – i

Jāti

	Sg.		Plu.	
Nom.	- x	Jāti	- ī, - yo	Jātī, Jātiyo, Jātyo*
Voc.	- x, ī	Jāti, Jātī	- ī, - yo	Jātī, Jātiyo, Jātyo
Acc.	- ṁ	Jātim	- ī, - yo	Jātī, Jātiyo, Jātyo
Instr. Abl.	- yā	Jātiyā	- hi, - bhi	Jātīhi, Jātībhi, Jātihi, Jātibhi
Dat. Gen	- yā	Jātiyā, Jatyā	- naṁ	Jātīnaṁ, Jātināṁ
Loc.	- yā, - yaṁ	Jātiyā, Jātiyaṁ	- su	Jātīsu, Jatisu
		Jātyā, Jātyaṁ		

*for stems having a **similar double** consonant before the **stem-ending** vowel *i*, the preceding part of the double consonant is dropped in such forms. e.g. for the stem "patti", the forms "pattyā", etc. would be presented as "patyā", etc.

Some Stems declined like Jāti for drills:

patti, yutti, vutti, kitti, mutti, titti, khanti, kanti, santi, tanti, siddhi, suddhi, iddhi, vuddhi, buddhi, ratti*.

* in (Loc. Sing), also "ratto" besides the normal forms.

[7] Feminine Stems ending in ī

Dāsī

Sg.

Nom..	- x	Dāsī	- x, - yo	Dāsī, Dāsiyo, Dāsyō
Voc.	- x, ī	Dāsi, Dāsī	- x, - yo	Dāsī, Dāsiyo, Dāsyō
Acc.	- m̐	Dāsim̐, Dāsiyam̐, Dāsyam̐	- x, - yo	Dāsī, Dāsiyo, Dāsyō
Instr. Abl.	- yā	Dāsiyā, Dāsyā	- hi, - bhi	Dāsīhi, Dāsībhi
Dat. Gen.	- yā	Dāsiyā, Dāsyā	- nam̐	Dāsīnam̐
Loc.	- yā, - yam̐	Dāsiyā, Dāsyā, Dāsiyam̐, Dāsyam̐	- su	Dāsīsu

Some stems declined like Dāsī:

mahī, vetaraṇī *, vāpī, pāṭalī, kadalī, ghaṭī, nārī, kumarī, taruṇī *, vāruṇī*, brāhmaṇī *, sakhī, gandhabbī, kinnarī, nadī **.

* "ññ .." in the place of "ny..". "vetaraṇṇo" in stead of "vetaraṇyo", etc.

** "jj.." in the place of "dy..". "nadjā" in stead of "nadyā", etc.

[8] Masculine Stems ending in – u

Taru

Sg.

Plu.

Nom..	- x	Taru	- ū, - avo	Tarū, Taravo
Voc.	- x, ū	Taru, Tarū	- ū, - avo	Tarū, Taravo, Tarave
Acc.	- m̐	Tarum̐	- ū, - avo	Tarū, Taravo
Instr.	- nā	Tarunā	- hi, bhi	Tarūhi, Tarūbhi, Taruhi, Tarubhi
Abl.	- nā	Tarunā	- hi, bhi	Tarūhi, Tarūbhi, Taruhi, Tarubhi
	- smā, mhā	Tarumā, Tarumhā		
Dat. Gen.	- no, ssa	Taruno, Tarussa	- nam̐	Tarūnam̐, Tarunam̐
Loc.	- smim̐, - mhi	Tarusmim̐, Tarumhi	- su	Tarūsu, Tarusu

Some stems declined like Taru:

ketu, rāhu, bhāṇu, ucchu, veḷu, maccu, sindhu, bandhu, neru, meru, sattu, kāru, hetu*, jantu**, bahu***.

* in (Nom. Voc. Acc) Plural, also "hetayo" & "hetuyo" besides normal forms.

** in (Nom. Voc. Acc) Plural, also "jantuno" & "jantuyo" besides normal forms.

*** in (Dat. Gen) Plural, also "bahunnam̐" besides normal forms.

[9] Neutral Stems ending in – u

Assu

Sg.

Plu.

Nom..	- x	Assu	- ū, ni	Assū, Assūni
Voc.	- x, ū	Assu, Assū	- ū, ni	Assū, Assūni
Acc.	- um̐	Assum̐ ṃ	- ū, ni	Assū, Assūni

The rest similar to those of the masculine stem *Taru*.

Some stems declined like Assu:

āyu, vasu, dhanu, dāru, tipu, madhu, siṅgu, hiṅgu, vatthu, jatu, ambu.

[10] Feminine Stems ending in - u

Dhenu

Sg.

Plu.

Nom.	- x	Dhenu	- ū, - uyo	Dhenū, Dhenuyo
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Voc.	- x, ā	Dhenu, Dhenū	- ū, - uyo	Dhenū, Dhenuyo
Acc.	- m̐	Dhenum̐	- ū, - uyo	Dhenū, Dhenuyo
Instr. Abl.	- yā	Dhenuyā	- hi, bhi	Dhenūhi, Dhenūbhi, Dhenuhi, Dhenubhi,
Dat. Gen.	- yā	Dhenuyā	- nam̐	Dhenūnam̐, Dhenunam̐,
Loc.	- yā, yaṁ	Dhenuyā, Dhenuyam̐	- su	Dhenūsu, Dhenusu

Some stems declined like Dhenu:

dhātu, yāgu, kāsu, daddu, kaṇḍu, kaccu, rajju, kareṇu, sassu, piyaṅgu.

[11] Masculine Stems ending in - ū

Abhibhū

	Sg.		Plu.	
Nom.	- x	Abhibhū	- x, - vo, - no	Abhibhū, Abhibhuvo, Abhibhuno
Voc.	- x, ū	Abhibhu, Abhibhū	- x, - vo, - no	Abhibhū, Abhibhuvo, Abhibhuno
Acc.	- m̐	Abhibhum̐	- x, - vo, - no	Abhibhū, Abhibhuvo, Abhibhuno
Instr.	- nā	Abhibhunā	- hi, bhi	Abhibhūhi, Abhibhūbhi
Abl.	- nā	Abhibhunā	- hi, bhi	Abhibhūhi, Abhibhūbhi
	- smā, umhā	Abhibhusmā, Abhibhumhā		
Dat. Gen.	- no, ussa	Abhibhuno, Abhibhussa	- nam̐	Abhibhūnam̐
Loc.	- smim̐, -mhi	Abhibhusmim̐, Abhibhumhi	- su	Abhibhūsu

Some stems declined like Abhibhū:

sayambhū, vessabhū, parābhibhū, gotrabhū, sahabhū.

[12] Neutral Stems ending in - ū

Gotrabhū

	Sg.		Plu.	
Nom.	- u	Gotrabhu	- x, ni	Gotrabhū, Gotrabhūni
Voc.	- x, ū	Gotrabhu, Gotrabhū	- x, ni	Gotrabhū, Gotrabhūni
Acc.	- m̐	Gotrabhum̐	- x, ni	Gotrabhū, Gotrabhūni

The rest similar to those of the masculine stem *Abhibhū*.

[13] Feminine Stems ending in – ū

Vadhū

	Sg.			
Nom.	- x	Vadhū	- ū, uyo	Vadhū, Vadhuyo
Voc.	- x, ū	Vadhu, Vadhū	- ū, uyo	Vadhū, Vadhuyo
Acc.	- m̐	Vadhum̐	- ū, uyo	Vadhū, Vadhuyo
Instr. Abl.	- yā	Vadhuyā	- hi, bhi	Vadhūhi, Vadhūbhi
Dat. Gen.	- yā	Vadhuyā	- nam̐	Vadhūnam̐
Loc.	- yā, yaṁ	Vadhuyā, Vadhuyam̐	- su	Vadhūsu

Some stems declined like Vadhū:

jambū, sarabhū, sarabū, sutanū, camū, vāmūrū, nāganāsūrū.

Exercises for Vowel Stems

1. Unseen vowel stems, with their respective genders, should be taken from a dictionary and given to students to be declined accordingly. The purpose of this exercise is to help the students digest the declensions they have learned.

E.g. 1. āhuna (n) 2. itthakā (f) 3. iddhi (f) 4. itthī (f) , etc.

2. Unseen noun forms, each having one or another case-ending, should be given and its possible stems and cases should be found out by using the declensions as tools. Whenever a dictionary is consulted to get at the sense of a new noun, this process of seeking its possible stems and cases has to be applied; this type of exercise is actually a simulation of the real Pali reading.

E.g. "āsiyā"

Suppose it is an unseen word contextually assumed to be a noun. Suppose also that its stem is of Vowel type. Then each of different Vowel stem declensions should be applied to it to figure out its possible stems.

		gender	stem...	cases
āsiyā ==	purisā --->	Mas.	āsiya	Nom. plu, Voc. Sing&Plu, Abl. Sing
==	rūpā --->	Neu.	āsiya	Nom. plu, Voc. Sing&Plu, Abl. Sing
==	sālā --->	Fem.	āsiyā	Nom. Sing&Plu, Voc.Pl, Acc.Pl
==	jātiyā --->	Fem.	āsi	(Ins.Abl.Dat.Gen.Loc).Sing
==	dāsiyā --->	Fem.	āsī	(Ins.Abl.Dat.Gen.Loc).Sing

When a dictionary is consulted, it will be found that, of those possible stems, "āsī" is the correct one meaning "snake-fang". Its correct case must be confirmed from the context.

Appendix

Declension of "Kamma" (Neu.)

	Sg.		Plu.	
Nom.	- aṇ	kammaṇ	-ā, āni	kammā, kammāni
Voc.	- a, ā	kamma, kammā	-ā, āni	kammā, kammāni
Acc.	- aṇ	kammaṇ	-e, āni	kamme, kammāni
Instr.	-ena	kammena, kammanā	-ehi, ebhi	kammehi, kammebhi
		kammunā		
Abl.	- ā	kammā, kammunā	-ehi, ebhi	kammehi, kammebhi
	- smā	kammasmā		
	- mhā	kammamhā		
Dat.Gen.	- ssa	kammassa, kammuno	-naṃ	kammānaṃ
Loc.	- e	kamme, kammani	-su	kammesu
	-smim	kammasmim		
	-mhi	kammamhi		

Declension of "Go" (Mas. ending in - O)

	Sg.	Plu.
Nom.	go	gāvo, gavo
Voc.	go	gāvo, gavo
Acc.	gāvaṇ, gavaṇ, gāvum	gāvo, gavo
Instr.	gāvā, gāvena, gavā, gavena	gohi, gobhi
Abl.	gāvā, gāvasmā, gāvamhā	gohi, gobhi
	gavā, gavasmā, gavamhā	
Dat.Gen.	gavaṇ, gavassa, gāvassa	gavaṇ, gunnaṇ, gonaṇ
Loc.	gāve, gāvasmim, gāvamhi	gāvesu, gavesu, gosu
	gave, gavasmim, gavamhi	

Declensions of Consonantal Stems

Masculine Stems ending in – an¹

[14] Rājan

	Sg.	Plu.
Nom.	Rājā	Rājāno
Voc.	Rāja, Rājā	Rājāno
Acc.	Rājam, Rājānam	Rāje, Rājāno
Instr.	Rājīnā, Raññā, Rājena	Rājehi, Rājebhi, Rājūhi, Rājūbhi
Abl.	Raññā, Rājasma, Rājīnā	Rājehi, Rājebhi, Rājūhi, Rājūbhi
Dat. Gen.	Rājīno, Rañño, Raññassa	Rājānam, Rañnam, Rājūnam
Loc.	Raññe, Rājīni, Rājasmiṃ	Rājesu, Rājūsu

[15] Attan

	Sg.	Plu.
Nom.	Attā	Attāno
Voc.	Atta, Attā	Attāno
Acc.	Attānam, Attam	Attāno
Instr.	Attanā, Attana	Attehi, Attebhi, Attanehi, Attanebhi
Abl.	Attanā, Attasmā	Attehi, Attebhi, Attanehi, Attanebhi
Dat. Gen.	Attano, Attassa	Attānam
Loc.	Attani, Attamhi, Attasmim, Atte	Attesu, Attanesu

[16] Brahman

	Sg.	Plu.
Nom.	Brahmā	Brahmāno, Brahmuno, Brahmā
Voc.	Brahme, Brahmā	Brahmāno, Brahmā
Acc.	Brahmānam, Brahman	Brahmāno, Brahme
Instr. Abl.	Brahmunā	Brahmehi, Brahmehi
Dat. Gen.	Brahmuno, Brahmassa, Brahmussa	Brahmūnam, Brahmānam
Loc.	Brahmasmiṃ, Brahmani, Brahme	Brahmesu

Masculine Stems ending in – ant²

[17] Sīlavant

	Sg.	Plu.
Nom.	Sīlavā, Sīlavanto	Sīlavanto, Sīlavantā
Voc.	Sīlava, Sīlavā, Sīlavam	Sīlavanto, Sīlavantā
Acc.	Sīlavam, Sīlavantam	Sīlavanto, Sīlavante
Instr.	Sīlavatā, Sīlavantena	Sīlavantehi, Sīlavantebhi
Abl.	Sīlavatā, Sīlavantā, Sīlavantasmā, Sīlavantamhā	Sīlavantehi, Sīlavantebhi
Dat. Gen.	Sīlavato, Sīlavantassa, Sīlavassa	Sīlavatam, Sīlavantānam
Loc.	Sīlavati, Sīlavante, Sīlavantasmim, Sīlavantamhi	Sīlavantesu

Some stems declined like Sīlavant:

¹ They end in - a in some grammars and dictionaries, i.e., as *Rāja*, *atta*, *Brahma*.

² In both Mas. & Neu. genders, *Sīlavant* and the like end in - u, i.e., *Sīlavantu*, etc. while Carant and the like in - a, i.e., *Caranta*, etc. in some grammars and dictionaries.

gaṇavant, guṇavant, kulavant, balavant, yasavant, dhanavant, sutavant, bhagavant, himavant, phalavant, paññavant.

[18] Carant

Nom. Sg. Caram, Caranto. The rest is the same as those of the stem *Sīlavant*.

Some stems declined like Carant:

tiṭṭhant, dadant, bhuñjant, suṇant, pacant, jayant, jīrant, vacant, pīyant, sarant, kubbant, bhavant*, sant**, (mahant, arahant)***.

* a separate declension given for it.

** in (Ins. Plu & Abl. Plu) "sabbhi" instead of "santebhi".

*** in (Nom. Sing) also "mahā" & "arahā" besides normal forms.

Neutral Stems ending in – ant

[19] Sīlavant

	Sg.	Plu.
Nom.	Sīlavam	Sīlavantā, Sīlavantāni
Voc.	Sīlava, Sīlavā, Sīlavam	Sīlavantā, Sīlavantāni
Acc.	Sīlavam, Sīlavantam	Sīlavantā, Sīlavantāni

The rest like those of the masculine stem *Sīlavant*.

[20] Carant

Nom. Sing. Caram, Carantam. The rest like those of the neutral stem *Sīlavant*.

[21] Masculine Stems ending in - in ¹

Hatthin

	Sg.	
Nom.	Hatthī	Hatthī, Hatthino, Hatthiyo
Voc.	Hatthi, Hatthī	Hatthī, Hatthino, Hatthiyo
Acc.	Hatthim, Hatthinam	Hatthī, Hatthino, Hatthiyo, , Hatthine
Instr.	Hatthinā	Hatthīhi, Hatthībhi
Abl.	Hatthinā, Hatthismā, Hatthimhā	Hatthīhi, Hatthībhi
Dat. Gen.	Hatthino, Hatthissa	Hatthīnam
Loc.	Hatthini, Hatthismim	Hatthīsu

Some stems declined like Hatthin:

dhammin, saṅghin, nāṇin, cakkhin, pakkhin, dāṭhin, raṭṭhin, chattin, mālin, cammin, pāpakārin, sattughātin, mālyakārin, dīghajīvin, dhammavādin, sīhanādin, bhūmisāyin, sīghayāyin.

[22] Neutral Stems ending in – in ³

Gāmin

	Sg.	Plu.
Nom.	Gāmi	Gāmī, Gāmīni
Voc.	Gāmi, Gāmī	Gāmī, Gāmīni
Acc.	Gāmiṃ, Gāminam	Gāmī, Gāmīni

The rest like those of the masculine stem *Hatthin*.

Some stems declined like Gāmin:

pāpakārin, sattughātin, mālyakārin, dīghajīvin, dhammavādin, sīhanādin, bhūmisāyin, sīghayāyin.

¹ They end in - ī in some grammars and dictionaries, i.e., as Hatthī, Gāmī, etc.

[23] Neutral Stems ending in – as ¹
Manas

	Sg.	Plu.
Nom.	Mano , Manam	Manā, Manāni
Voc.	Mana, Manā	Manā, Manāni
Acc.	Mano , Manam	Mane, Manāni
Instr.	Manasā , Manena	Manehi, Manebhi
Abl.	Manasā , Manasmā, Manamhā, Manā	Manehi, Manebhi
Dat. Gen.	Manaso , Manassa	Manānam
Loc.	Manasi , Mane, Manasmim, Manamhi	Manesu

*The declined forms of *manas* are the same as those of *rūpa* except those shown in bold type.

Some stems declined like Manas:

vacas, payas, tejas, tapas, cetas, tamas, yayas, ayas, vayas, siras, saras, uras.

Masculine Stems ending in – ar ²

[24] **Satthar**

	Sg.	Plu.
Nom.	Satthā	Satthāro
Voc.	Sattha, Satthā, Satthe	Satthāro
Acc.	Satthāram	Satthāre, Satthāro
Instr.	Satthārā, Satthunā	Satthūhi, Satthūbhi, Satthārehi, Satthārebhi
Abl.	Satthārā	Satthūhi, Satthūbhi, Satthārehi, Satthārebhi
Dat. Gen.	Satthu, Satthuno, Satthussa	Satthārānam, Satthānam, Satthūnam
Loc.	Satthari	Satthūsu, Satthāresu, Satthesu

Some stems declined like Satthar:

bhattar, vattar, netar, sotar, nātar, jetar, chettar, bhattar, dātar, dhātar, nattar, boddhar, viññāpetar.

[25] **Pitar**

	Sg.	Plu.
Nom.	Pitā	Pitaro
Voc.	Pita, Pitā	Pitaro
Acc.	Pitaram	Pitare, Pitaro
Instr.	Pitarā, Pitunā	Pitūhi, Pitūbhi, Pitarehi, Pitarebhi
Abl.	Pitarā	Pitūhi, Pitūbhi, Pitarehi, Pitarebhi
Dat. Gen.	Pitu, Pituno, Pitussa	Pitarānam, Pitānam, Pitūnam
Loc.	Pitari	Pitūsu, Pitaresu

Some stems declined like Pitar: **bhātar, jāmātar.**

[26] **Feminine Stems ending in – ar ⁵**

Mātar

	Sg.	Plu.
Nom.	Mātā	Mātaro
Voc.	Māta, Mātā	Mātaro
Acc.	Mātaram	Mātare, Mātaro
Instr. Abl.	Mātārā, Mātuyā	Mātūhi, Mātūbhi, Mātarehi, Mātarebhi
Dat. Gen.	Mātu, Mātuyā	Mātārānam, Mātānam

¹ They end in - a in some grammars and dictionaries, such as *Mana*, etc.

² They end in - u in some grammars and dictionaries, such as *Satthu*, *Pitu*, *Mātu*, etc.

Loc. Mātari, Mātuyā, Mātuyam Mātūsu, Mātaresu

Some stems declined like Mātari: dhītar, duhitar.

Exercises

1. Some consonantal stems should be taken from the dictionary with their respective genders and students should be asked to decline them accordingly.
2. Unseen nouns should be given to have their possible stems and cases found out. In doing so
 - a. Vowel stem declensions
 - b. Consonantal stem declensions except those of Brahman, Attan, Rājan should be used. (There are no stems exactly declined like Brahman, Attan or Rājan; they are given only because of their very common usage in Pali literature.)

Appendix:

Declension of **Bhavant** (Mas.)

Nom.	Bhavam, Bhavanto	Bhavanto, Bhavantā, bhonto, bhontā
Voc.	Bhava, Bhavā, Bhavam, bhonta, bhontā	Bhavanto, Bhavantā, bhonto, bhontā
Acc.	Bhavam, Bhavantam	Bhavanto, Bhavante, bhonto, bhonte
Instr.	bhavatā, bhavante, bhotā, bhontena	Bhavantehi, Bhavantebhi
Abl.	Bhavatā, Bhavantā, Bhavantasmā, Bhavantamhā	Bhavantehi, Bhavantebhi
Dat. Gen.	Bhavato, Bhavassa, Bhavantassa, bhoto, bhontassa	Bhavatam, Bhavantānam
Loc.	Bhavati, Bhavante, Bhavantasmim, Bhavantamhi	Bhavantesu

Declensions of Pronouns

Note: There is no Vocative case for pronouns; and no difference of gender for 1st & 2nd person pronouns.

[27]

1st Person [Amha]

	Sg.	Pl.
Nom.	Aham	Mayam, Amhe, No
Acc.	Maam, Mmam	Amhe, Amham, Amhākam, No
Ins.	Mayā, Me	Amhehi, Amhebbhi, Asmāhi, Asmābhi, No
Abl.	Mayā	Amhehi, Amhebbhi, Asmāhi, Asmābhi
Dat. Gen.	Mama, Mayham, Mmam, Me	Asmākam, Amhākam, Amham, No
Loc.	Mayi	Amhesu, Asmāsu

[28]

2nd Person [Tumha]

	Sg.	Pl.
Nom.	Tvam, Tuvam	Tumhe, Vo
Acc.	Tavam, Tam, Tvam, Tuvam	Tumhe, Tumhākam, Tumham, Vo
Ins.	Tayā, Tvayā, Te	Tumhehi, Tumhebbhi, Vo
Abl.	Tayā, Tvayā, Tvamhā	Tumhehi, Tumhebbhi
Dat. Gen.	Tava, Tuyham, Te	Tumhākam, Tumham, Vo
Loc.	Tayi, Tvayi	Tumhesu

Note: **Enclitic Forms** (not to be placed at the beginning of the sentence)

		1st	2nd
Ins. Dat. Gen.	Sg	Me	Te
Nom. Acc. Ins. Dat. Gen.	Plu	No	Vo

3rd Person Pronouns

Ta – It refers to a person in his or her absence or remote presence.

[29] (Masculine gender)

	Sg.	Plu.
Nom.	So	Te, Ne
Acc.	Taṁ, Naṁ	Te, Ne
Instr.	Tena, Nena	Tehi, Tebhi, Nebhi, Nebhi
Abl.	Tasmā, Nasmā, Asmā Tamhā, Namhā, Amhā	Tehi, Tebhi, Nebhi, Nebhi
Dat. Gen	Tassa, Nassa, Assa	Tesaṁ, Nesaṁ, Tesānaṁ, Nesānaṁ
Loc.	Tasmim, Nasmim, Asmim Tamhi, Namhi, Amhi	Tesu, Nesu

[30] (Neutral Gender)

	Sg.	Plu.
Nom.	Taṁ, Naṁ	Tāni, Nāni
Acc.	Taṁ, Naṁ	Tāni, Nāni

The rest similar to those of the masculine stem.

[31] (Feminine Gender)

	Sg.	Plu.
Nom.	Sā	Tā, Tāyo, Nā, Nāyo
Acc.	Taṁ, Naṁ	Tā, Tāyo, Nā, Nāyo
Instr. Abl.	Tāya, Tassā, Tissā Nāya, Nassā, Assā	Tāhi, Tābhi, Nāhi, Nābhi
Dat. Gen.	Tāya, Tassā, Tissā, Tissāya, Tassāya Nāya, Nassā, Nassāya, Assā, Assāya	Tāsaṁ, Tāsānaṁ, Āsaṁ Nāsaṁ, Nāsānaṁ
Loc.	Tāya, Tāyaṁ, Tassā, Tissā, Tassaṁ, Tissaṁ Nāya, Nāyaṁ, Nassā, Nassaṁ, Assā, Assaṁ	Tāsu, Nāsu

Eta – It refers to a person situated at an intermediate distance.

[32] (Masculine gender)

	Sg.	Plu.
Nom.	Eso	Ete
Acc.	Etaṁ	Ete
Instr.	Etena	Etehi, Etebhi
Abl.	Etasmā, Etamhā	Etehi, Etebhi
Dat. Gen	Etassa	Etesaṁ, Etesānaṁ
Loc.	Etasmim, Etamhi	Etesu

[33] (Neutral Gender)

	Sg.	Plu.
Nom.	Etaṁ	Etāni
Acc.	Etaṁ	Etāni

The rest similar to those of the masculine stem.

[34] (Feminine Gender)

	Sg.	Plu.
Nom.	Esā	Etā, Etāyo
Acc.	Etaṁ	Etā, Etāyo
Instr. Abl.	Etāya, Etassā, Etissā	Etāhi, Etābhi
Dat. Gen.	Etāya, Etassā, Etissā, Etassāya, Etissāya	Etāsaṁ, Etāsānaṁ
Loc.	Etāya, Etāyaṁ, Etassā, Etissā, Etassaṁ, Etissaṁ	Etāsu

Ima – It refers to a person in his or her immediate presence.

[35] (Masculine gender)

	Sg.	Pl.
Nom.	Ayaṃ	Ime
Acc.	Imaṃ	Ime
Instr.	Iminā, Anena	Imehi, Ehi, Imebhi, Ebhi
Ab.	Imasmā, Asmā, Imamhā, Amhā	Imehi, Ehi, Imebhi, Ebhi
Dat. Gen.	Imassa, Assa	Imesaṃ, Imesānaṃ, Esaṃ, Esānaṃ
Loc.	Imasmiṃ, Asmiṃ, Imamhi, Amhi	Imesu, Esu

[36] (Neutral gender)

Nom. Acc.	Idaṃ, Imaṃ	Imāni, Ime
-----------	------------	------------

The rest similar to those of the masculine stem.

[37] (Feminine Gender)

	Sg.	Pl.
Nom.	Ayaṃ	Imā, Imāyo
Acc.	Imaṃ	Imā, Imāyo
Instr. Abl.	Imāya, Imissā, Assā	Imāhi, Imābhi
Dat. Gen.	Imāya, Imissā, Imissāya, Assā, Assāya	Imāsaṃ, Imāsānaṃ, Āsaṃ
Loc.	Imāya, Imāyaṃ, Imissā, Imissaṃ Assā, Assaṃ	Imāsu

DEMONSTRATIVE PRONOUNS

All 3rd person pronouns can be used as demonstrative pronouns. In such a usage—

Ima = “this” (refers to things nearby)

Ta = “that” (refers to things far away)

Eta = “this” (refers to things of intermediate distance)

RELATIVE PRONOUNS

In English, relative pronouns serve two functions: as **pronouns** referring to persons or things mentioned before and, also as **conjunctions** that combine different clauses.

Eg. **The one who comes is a friend.** This sentence was made up of 2 clauses:

(1) The one is a friend (main clause)

(2) The one who comes

So, the pronoun “who” here serves to combine two clauses, and also to refer to ‘the friend’ that comes.

On the other hand, sentences like that above are represented in Pali using two separate sentences, one with a relative pronoun followed by another having a demonstrative one.

Yo āgacchati (**Who** comes). **So** mitto hoti (**he** is a friend).

↑

↑

Relative pronoun // Demonstrative pronoun

In such a usage, both relative and demonstrative pronouns have, and must always have, identical sense even though they may differ in gender, case or number.

Example of different genders:

Eg. **Yo** mātuḡāmo gacchati, **Sā** mama mātā hoti. = Who comes, she is my mother.

↑

↑

Masculine gender

Feminine gender

Eg. **Yo** āgacchati, **tassa** putto marati = Who comes, his son dies.
 ↑ ↑
 Nom. Case Gen. Case

Eg. **Yo** mahājano āgacchati, **tesu** eko rājā hoti. = The public who comes; of them, one is the king.
 ↑ ↑
 Sing. No Plu. No

[38] [Masculine Gender]

	Sg.	Pl.
Nom.	Yo	Ye
Acc.	Yam̄	Ye
Instr.	Yena	Yehi, Yebhi
Abl.	Yā, Yasmā Yamhā	Yehi, Yebhi
Dat. Gen.	Yassa	Yesam̄, Yesānam̄
Loc.	Ye, Yasmiṃ Yamhi	Yesu

	Sg	Plu.
Nom.	Yam	Yā, Yāni
Acc.	Yam	Ye, Yāni

	Sg.	Plu.
Nom.	Yā	Yāyo, Yā
Acc.	Yam	Yāyo, Yā
Instr. Abl.	Yāya	Yāhi, Yābhi
Dat. Gen.	Yassā	Yāsam
	Yāya	Yāsānam
Loc.	Yāya, Yāyam	Yāsu
	Yassam	

- a. in the Neu. (Nom. Sing & Acc. Sing), “Kim” instead of “kam”
- b. in the Mas. & Neu (Dat & Gen. Sing), “Kissa” besides “kassa”.
- c. in the Mas. & Neu. (Loc. Sing), “Kismim” & “Kimhi” besides “Kasmim” & “Kamhi”.

There is also an Indeclinable *Kim*, which has no specific meaning but to serve as a question mark. Interrogative Pronouns ‘Kati’ – how many or how much. It is declined in **Plural Only** and **No Differentiation in Gender**.

Nom.	Kati
Acc.	Kati
Instr. Abl.	Katīthi, Katūbhi
Dat. Gen.	Katinnam

Loc. Katīsu

Note on Semi-Pronouns

They are termed semi-pronouns because they are declined like pronouns, but they have vocative cases.

Sabba* – All, every, whole
[Pubba – East, front, former
Para – West, behind, latter
Apara- another (place)
Dakkhina – South
Uttara – North
Adhara – Below, underneath]**

[Katara – which of the two
Katama – which of the many
Itara – another (Sg), Other (Pl)
Añña – another (Sg), Other (Pl)
Aññatara – One of the two
Aññatama – One of the many]***

* Declension of **sabba** in vocative case; declined like **ya** in other cases.

	Sing.	Plu.
Mas.	sabba, sabbā	sabbe
Neu.	sabba, sabbā	sabbāni
Fem.	sabbe	sabbā, sabbāyo

* *

Declined like **sabba**.

***Declined like **sabba** but--

in Fem. (Dat.& Gen. Sing) "katarissā", etc. besides the normal forms.
in Fem. (Loc. Sing) "katarissam", etc. besides the normal forms.

Declension of Numerals

Five Numeral Systems in Pāli

(1) Symbolic Numerals (Sa keta) – Here special symbols are used to represent numerals.

1. Eka
2. Dvi
3. Ti
4. Catu
5. Pañca
6. Cha
7. Satta
8. Aṭṭha
9. Nava
10. Dasa
20. Vīsa, Vīsaṃ, Vīsā, Vīsati
30. Timsati, Timsa, Timsā, Timsaṃ

40.	Cattālīsa, Cattālīsati, Cattālīsā, Cattālisaṃ	
50.	Paññāsa, Paṇṇāsa	
60.	Saṭṭhi	
70.	Sattati	
80.	Asīti	
90.	Navuti	
100.	Sataṃ (Nom. Sg) < Sata (Neuter)	
1000.	Sahassaṃ (Nom. Sg) < Sahassa (Neuter)	
10,000.	Niyuta (Neuter)	
100,000.	Lakkha (Neuter)	
10,000,000	10 million (10^7)	Koṭi (Fem.)
$10^7 \times 10^7$	$= 10^{14}$	Pakoṭi (Fem.)
$10^{14} \times 10^7$	$= 10^{21}$	Koṭipakoṭi (Fem.)
$10^{21} \times 10^7$	$= 10^{28}$	Nahuta (Neuter)
$10^{28} \times 10^7$	$= 10^{35}$	Ninnahuta (Neuter)
$10^{35} \times 10^7$	$= 10^{42}$	Akkhobhiṇī (Fem.)
$10^{42} \times 10^7$	$= 10^{49}$	Bindu (Neuter)
----- $= 10^{140}$		Asa khyeya (Neuter)

All numbers greater than Bindu go up in an order that increases by 10^7 number to number up to Asa khyeya.

(2) Additive Numerals (Missaka)

Numerals obtained by writing 2 numerals in a single compound word.

11. Ekādasā, Ekārasa (eka + dasa)
12. Dvādasā, Bārasa (Dvi + dasa)
13. Terasa, Teḷasa
14. Catuddasa, Cuddasa
15. Pañcadasa, Paṇṇarasa, Pannarasa
16. Soḷasa, Sorasa
17. Sattadasa, Sattarasa
18. Aṭṭhādasā, Atthārasa

Note: Numerals obtained by writing 2 numerals with “ūna” between them ... 19. 29. 39. 49. 59. 69. 79. 89. 99.

19. Ekūnavīsati (eka + ūna + vīsati) > Ekūna + Vīsati > Ekūnavīsati
One less than 20 (means twenty minus one = 19)

∴ Additive Numerals between 1 and 100 are of relatively fixed form. Those above 100 are not so.

(3) Multiplicative Numerals (Guṇita)

Eg. Pañca sataṃ > $5 \times 100 = 500$

(4) Relational Numerals (Sambandha)

Eg. Aṭṭha / Saṭṭhi / Sata / Sahassaṃ
08 60 100 1000 > $(100 \times 1000) + (60 + 1000) + (8 \times 1000)$
> $100,000 + 60,000 + 8,000 = 168,000$

(5) Indefinite Numerals (Aneka)

Sahassa / ram̐si	= One having a thousand rays of light,
1000 a ray of light	One having thousands and thousands of rays, i.e. the sun.

Note: Among the 5 Systems of Numerals

- i. There is no concept of zero in Pāli numerals. The biggest number presentable in Pali is Asaṅkhyeya (represented in English as 10^{140}). There is no presentable number in Pali greater than it.
- ii. In Additive, Multiplicative and Relational Numerals, there can be ambiguity of meaning:-
Eg. *Atthasatthiśasahasam*
 - a. Additive numeral = Add up all $> 8 + 60 + 100 + 1000 = 1168$
 - b. Multiplicative numeral = Multiply all $> 8 \times 60 \times 100 \times 1000 = 48$ million
 - c. Relational numeral = as the example above.

In such a case, there is no way to discriminate them but using some tools or devices to define the meaning.
Eg.

Diy / adhika / satam = 102 > Dvi [2] more than 100 or ‘Two’ greater than 100.

If only *dvisatam*, it can be 102 (additive numerals) or 200 (multiplicative numerals). So the noun stem ‘adhika’ helps to give the exact value.

For *divadhikasatam*, another form (out of many) is possible.

Diy /uttara /satam > 2 more than 100 (Adhika and Uttara are synonyms)

102 can be presented by a group of nouns too:-

dve ca satam ca > 2 and $100 = 102$

∴ For numbers bigger than 100, they can be presented in many ways whether they are Additive, Multiplicative or Relational Numerals. The knowledge of Sandhi and Samāsa (compound words) is important.

“EKA”, ONE

Two usage of “Eka”

1. As a numeral meaning “One”
2. As a pronoun with 3 senses –
 - (i) The same one
 - (ii) Another / Others
 - (iii) The only one (without a rival nor a companion, the peerless one)

Eg. Eko Buddhō [Mas. Nom. Sg.]

∴ The one Buddha or the Buddha without a rival or the only Buddha

- i. When it is used as a Numeral, Eka means ones, so it can be declined in Singular only in 3 Gender [(M) (N) (F)]
- ii. When it is used as a Pronoun. Eka can be declined in Masculine, Feminine and Neuter gender in Singular and Plural similar to the Demonstrative Pronoun “Ta”

EKA as a Numeral – means One & Single

Case	Masculine	Neuter	Feminine
Nom.	Eko	Ekam	Ekā
Acc.	Ekam	Ekam	Ekam
Instr.	Ekena	Ekena	Ekāya
Abl.	Ekasmā Ekamhā Ekā	Ekasmā Ekamhā Ekā	Ekāya
Dat.Gen.	Ekassa	Ekassa	Ekāya, Ekissā
Loc.	Ekasmim Ekamhi Eke	Ekasmim Ekamhi Eke	Ekāya, Ekāyam Ekissam

EKA as Pronoun (the singular are the same as above) Plural as below.

Case	Masculine	Neuter	Feminine
Nom.	Eke	Ekāni	Ekā, Ekāyo
Acc.	Eke	Ekāni, Eke	Ekā, Ekāyo
Instr.Abl.	Ekehi, Ekebhi	Ekehi, Ekebhi	Ekāhi, Ekābhi
Dat. Gen.	Ekesam Ekesānam	Ekesam Ekesānam	Ekāsam Ekāsānam
Loc.	Ekesu	Ekesu	Ekāsu

[43] Dvi: “TWO” declined only in the Plural, no differentiation of gender

Nom. Acc.	Dve, Duve
Instr. Abl.	Dvīhi, Dvībhi, Dvīhi, Dvibhi
Dat. Gen.	Dvinnaṃ, Duvinnaṃ
Loc.	Dvīsu, Dvīsu

[44] Ubha: “BOTH”, also declined only in the Plural

Nom.Acc.	Ubho, Ubhe
Instr. Abl.	Ubhoḥi, Ubhehi, Ubhobhi, Ubhebhi
Dat. Gen.	Ubhinnaṃ
Loc.	Ubhosu, Ubhesu

Ubhaya – Both

Declined like *sabba* in all genders but, in Mas. (Nom.&Voc&Acc). Plu, *ubhayo* besides the normal forms.

Three (3) and Four (4) are declined only in Plural, in three gender (M) (N) (F)

[45] Ti “Three” [Plural]

Case	Masculine	Neuter	Feminine
Nom. Acc.	Tayo	Tīni	Tisso
Instr. Abl.	Tīhi, Tībhi, Tīhi, Tibhi	Tīhi, Tībhi, Tīhi, Tibhi	Tīhi, Tībhi, Tīhi, Tibhi
Dat. Gen.	Tiṇṇaṃ, Tiṇṇannaṃ	Tiṇṇaṃ, Tiṇṇannaṃ	Tissannaṃ

Loc.	Tīsu, Tīsu	Tīsu, Tīsu	Tīsu, Tīsu
[46] Catu “Four” [Plural]			
<i>Case</i>	<i>Masculine</i>	<i>Neuter</i>	<i>Feminine</i>
Nom. Acc.	Cattāro, Caturo	Cattāri	Catasso
Instr. Abl.	Catūhi, Catūbhi, Catuhi, Catubhi, Catubbhi	Catūhi, Catūbhi Catuhi, Catubhi, Catubbhi	Catūhi, Catūbhi Catuhi, Catubhi, Catubbhi
Dat. Gen.	Catunnaṃ	Catunnaṃ	Catassannaṃ
Loc.	Catūsu, Catusu	Catūsu, Catusu	Catūsu, Catusu

Note: Numerals 5 to 18 are declined only in Plural, and there is no difference in Gender:

[47] Pañca “Five”

Nom. Acc.	Pañca
Ins. Abl.	Pañcahi, Pañcabhi
Dat. Gen.	Pañcannaṃ
Loc.	Pañcasu

>> Cha, Satta, Aṭṭha, Nava, Dasa... Aṭṭhārāsa (18) are declined like Pañca.

[48] Twenty = Vīsati [Fem.]

<i>Case</i>	<i>Singular</i>	<i>Plural</i>
Nom.	Vīsati	Vīsatiyo, Vīsati
Acc.	Vīsatiṃ	Vīsatiyo, Vīsati
Instr. Abl.	Vīsatiyā, Vīsatyā	Vīsatihi, Vīsatiḥ, Vīsatihi, Vīsatiḥ
Dat. Gen.	Vīsatiyā, Vīsatyā	Vīsatināṃ, Vīsatināṃ
Loc.	Vīsatiyā, Vīsatiyaṃ Vīsatyā, Vīsatyāṃ	Vīsatisu, Vīsatisu

[49] Twenty [20] "Vīsa, Vīsaṃ, Vīsā" [Fem.]

<i>Case</i>	<i>Singular</i>	<i>Plural</i>
Nom.	Vīsa, Vīsā, Vīsaṃ	Vīsāyo, Vīsā
Acc.	Vīsaṃ	Vīsāyo, Vīsā
Instr. Abl.	Vīsāya	Vīsāhi, Vīsābhi
Dat. Gen.	Vīsāya	Vīsānaṃ
Loc.	Vīsāya, Vīsāyaṃ	Vīsāsu

So, from numeral 19 to 99...

70 *Sattati*, 30 *Ṭiṃsati* etc. are declined as *Vīsati*.

30 *Ṭiṃsa*, *Ṭiṃsā*, *Ṭiṃsaṃ* are declined as *Vīsa*, *Vīsā*, *Vīsaṃ*

Out of numerals greater than 100, **four** are declined in Feminine gender, namely, Koṭi (10⁷), Pakoṭi (10¹⁴), Koṭipakoṭi (10²¹) and Akkhobhiṇī (10⁴²). And Koṭi, Pakoṭi, Kotipakoṭi are declined as *Vīsati*.

[50] Akkhobhiṇī (Fem.)

<i>Case</i>	<i>Sg.</i>	<i>Pl.</i>
Nom.	Akkhobhiṇī	Akkhobhiṇī, Akkhobhiṇīyo
Acc.	Akkhobhiṇīm	Akkhobhiṇī, Akkhobhiṇīyo
Instr. Abl.	Akkhobhiṇīyā, Akkhobhiṇīyā	Akkhobhiṇīhi, Akkhobhiṇībhi
Dat. Gen.	Akkhobhiṇīyā, Akkhobhiṇīyā	Akkhobhiṇīnaṃ

Loc.	Akkhobhiṇiyā, Akkhobhiṇyā Akkhobhiṇiyam, Akkhobhiṇyam	Akkhobhiṇīsu
------	----------------------------------------------------------	--------------

*Other numerals from 100 up to *Asa khyeya* are declined in Neuter gender.

[51] Sata [100]

Case	Sg.	Pl.
Nom. Acc.	Satam	Satāni
Ins.	Satena	Satehi, Satebhi
Abl.	Satasmā, Satamhā	Satehi, Satebhi
Dat. Gen.	Satassa	Satānam
Loc.	Satasmim, Satamhi	Satesu

Usage of Numerals:

a. For numbers from 19 up to Asaṅkhyeya (10¹⁴⁰)

- Sing.** Vīsatiyā purisehi = ... with 20 men (**attributive use**)
Purisā vīsati honti = Men are 20 (in number). (**predicative use**)
Purisānam vīsati honti = There are 20 of men. (**numerical use**)
- Plu.** Dvīhi vīsatihi purisehi = ... with (2 x 20) men, i.e., 40 men. (**attributive use**)
Purisā dve vīsati honti = ... Men are (2x20), i.e., 40 in number. (**predicative use**)
Purisānam dve vīsati honti = ... There are (2x20), i.e., 40 of men. (**numerical use**)

b. For numbers 1 up to 18

- Pañcahi purisehi = ... with 5 men (**attributive use**)
Purisā pañca honti = Men are 5 (in number). (**predicative use**)
Purisānam pañca honti = There are 5 of men. (**NOT CORRECT!!! no numerical use**)

ORDINAL NUMERALS

First	Paṭhama	Twelfth	Dvādasa, Dvādasama
Second	Dutiya	Twentieth	Vīsatima, Vīsa
Third	Tatiya	Thirtieth	Tiṃsatima, Tiṃsa
Fourth	Catuttha	Fortieth	Cattālīsa
Fifth	Pañcama	Fiftieth	Paññāsa
Sixth	Chaṭṭha, Chaṭṭhama	Sixtieth	Saṭṭhitama *
Seventh	Sattama	Seventieth	Sattatima
Eighth	Aṭṭhama	Eightieth	Asītima *
Ninth	Navama	Ninetieth	Navutima
Tenth	Dasama	Hundredth	Satima
Eleventh	Ekādasa, Ekādasama	Thousandth	Sahassima

Note: * Derived from Sanskrit

Declension of ordinal Numerals is classified into 3 groups:

All Ordinal Numerals are adjectives and can be declined in all genders:-

- (1) 1st to 3rd
paṭhama / dutiya / tatiya – declined in Masculine like *purisa*
Neuter like *rūpa*
Feminine like *sālā*
- (2) 4th to 10th

catuttha / pañcama / chaṭṭha, chaṭṭhama / sattama / aṭṭhama / navama / dasama

– declined in Masculine like *purisa*
 Neuter like *rūpa*
 Feminine like *sālā & dāsī*

Eg. *Catuttha* in Feminine Gender becomes *Catutthā* or *Catutthī*.

(3) 11th to Asa khyeyya – divided into two types, depending on whether the stem ends with *ma* or not.

Eg.

Declined in Mas. like

Neu. like

Fem. like

Ekādasa

purisa

rūpa

dāsī (i.e. *ekādasī*)

Ekādasama

purisa

rūpa

sālā & dāsī (i.e. *ekādasamā & ekādasamī*)

CONJUGATED VERBS

Pali Roots

There are two kinds of **Pali** roots.

A. Vowel roots

There are only three of the kind, i.e., √ i, √ ī, and √ u.

B. Roots having consonants

These roots have one or another of the following formations.

- Vowel + consonant, e.g., √ an
- Consonant + vowel, e.g., √ dā
- Consonant + vowel + consonant, e.g. √ labh

In such a root---

- The initial or middle vowel is usually one of " **a, ā, i, ī, u, ū** ". Exception; √ **sev**, etc.
- The final vowel is usually one of those very vowels excluding "a", i.e. **ā, i, ī, u, ū**. Exception; √ **jhe**, etc.
- The initial consonant can be any except the following four, viz. "**ṇ, ḍh, ṇ, ḷ**".
- The final consonant can be any but "**ṇ**".

Vuddhi Process

In this process, simple vowels not followed by double consonants are upgraded to their *vuddhi* counterparts -----

i.e., a → ā ; i / ī → (e, ay) → (āy); u / ū → (o, av) → (āv)

It is used in the derivation of certain verbal stems.

Vagga (Class) Consonants

K vagga	k kh g gh ṇ;	C vagga	c ch j jh ñ
T vagga	ṭ ṭh ḍ ḍh ṇ;	T vagga	t th d dh n
P vagga	p ph b bh m;	Non-vagga	y r l v s h ḷ

The first consonant of a certain *vagga* may be followed by the first or second ones, while the third by the third or fourth ones. E.g. kk, kkh (√), gg, ggh (√)

But the second or fourth consonants cannot be doubled. E.g. chch (×), jhjh (×)

Formation of Verbal Stems

Root (*dhātu*) + sign / suffix (*paccaya*) = Stem

Depending on the various signs or suffixes added to the roots, verbal stems are divided into four groups; (1) Simple Active Stems (2) Simple Passive / Absolute Stems (3) Causal Active Stems (4) Causal Passive / Absolute Stems.

The first group (Simple Active Stems) is further divided into seven sub-groups on account of various suffixes, known as **conjugational signs**, added to roots. Every root belongs to one or more of these sub-groups.

Seven Groups of Simple Active Verbal Stems

Each group has a distinct conjugational sign that denotes Active Voice. When respective signs are added to roots, there arise verbal stems of Active Voice used for all tenses and moods except Past Perfect. On the other hand, special stems obtained through the **Reduplication Process** (*abbhāsa*) are used for the Past Perfect Tense.

1. Bhūvādi Group

-Conjugational sign = *a* and there are four sub-groups.

A. *Bhū* group

1. A root of this group has a final consonant or a final vowel, i.e., one of "*i, ī, u, ū*".
2. If it ends in a single consonant, the **radial vowel**, i.e., the vowel inherent in a root, goes through *vuddhi* process.

e.g. $\sqrt{\text{vis}} + a \longrightarrow \text{es} + a \longrightarrow \text{esa}$; $\sqrt{\text{rud}} + a \longrightarrow \text{rod} + a \longrightarrow \text{roda}$

3. If it ends in a vowel, the final vowel *i / ī* and *u / ū* become "ay" and "av" respectively.

e.g. $\sqrt{\text{nī}} + a \longrightarrow \text{nay} + a \longrightarrow \text{naya}$; $\sqrt{\text{bhū}} + a \longrightarrow \text{bhav} + a \longrightarrow \text{bhava}$

B. *Hū* – group

1. The roots of this group end in one of **ā, ī, ī, u, ū**. These final vowels go through *vuddhi* process.
2. The sign *a* is dropped.

e.g. $\sqrt{\text{ji}} + a \longrightarrow \text{je} + a \longrightarrow \text{je}$; $\sqrt{\text{dā}} + a \longrightarrow \text{dā}$; $\sqrt{\text{hū}} + a \longrightarrow \text{ho} + a \longrightarrow \text{ho}$

C. *Tud*-group.

The roots of this group end in consonants. There is no *vuddhi* process.

e.g. $\sqrt{\text{tud}} + a \longrightarrow \text{tuda}$; $\sqrt{\text{pac}} + a \longrightarrow \text{paca}$

D.Hu-group

The roots of this group end in one of **ā, i, ī, u or ū**. Here, the *reduplication process* takes place to form a special stem and the sign **a** is dropped.

e.g., hu + a → juho; dā + a → dadā

II Rudhādi group

1. The roots of this group usually end in consonants.
2. Sign = **a** and a pure nasal is inserted after the radical vowel.
3. If the ending consonant is a *vagga* consonant, the pure nasal must be changed into the final consonant of the corresponding *vagga*.

e.g., rudh + a → ruṇḍha → rundha, bhuj + a → bhuṇja → bhuñja

has + a → haṁsa (s is not a *vagga* consonant, so the inserted nasal is unchanged)

III.Divādi group

- 1.The roots of this group generally end in consonants while a few in vowels.
- 2.sign = **ya**
- 3.When the sign is added, the following changes take place.

a. consonant (**t-vagga**) + y → [consonant(**c-vagga**)]²

e.g. t + y → cc; th + y → chch* → cch

b. consonant (**other vaggas**)+y → (corresponding *vagga* consonant)²

e.g., k + y → kk; kh + y → khkh* → kkh

exception; n / ṇ + y → ññ

c. For non-*vagga* final consonants,

(1) r + y → yy; (2) l + y → ll; (3) v + y → vv → bb; (4) s + y → ss

(5) h + y → yh

d. If the root ends in a vowel, *ya* is added directly.

e.g. √ jhā + ya → jhāya

IV. Svādi Group

1. The roots of this group end in consonants or vowels.
2. sign = **ṇo**.

3. If a root ends in a consonant, **u** is inserted before the sign. Otherwise, the sign is added directly.

e.g., √ āp + ṇo → āpuṇo; √ su + ṇo → suṇo

V. Kiyādi Group

1. The roots of this group end in consonants or vowels.

2. sign= **nā**.

e.g., √ ji + nā → jinā

3. For some roots, *n* of the sign **nā** is changed into *ṇ*.

e.g., √ su + nā → suṇā.

4. If a root ends in a long vowel, it is shortened.

e.g., √ kī + nā → kiṇā

5. If a root ends in a consonant, *u* is inserted before the sign.

e.g., √ āp + nā → āp + ṇā → āpuṇā.

exception; √ gah + nā → gah + ṇā → gaṇhā.

VI. Tanādi Group

1. The roots of this group generally end in consonants.

2. sign = **u**

3. With *parassapada* endings, the sign *u* is generally changed into *o* and sometimes not.

e.g. √ tan + u → tano / tanu; tano + ti → tanoti, tanu + ti → tanuti

4. With *attanopada* endings, there is no change to the sign *u*.

e.g. √ tan + u → tanu; tanu + te → tanute

VII. Curādi Group

1. The roots of this group end in consonants.

2. sign= **e / aya**

3. **a.** The radial vowel generally goes through *vuddhi* process.

e.g. √ cur + e / aya → core / coraya

exception; √ cint + a → cinte / cintaya (no *vuddhi* since *i* is followed by a double consonant).

b. For some roots, *vuddhi* is optional.

e.g. $\sqrt{\text{ghaṭ}} + e \longrightarrow \text{ghaṭe} / \text{ghāṭe}$.

c. For some other roots, *vuddhi* does not take place.

e.g., $\sqrt{\text{gam}} + e / \text{aya} \longrightarrow \text{game}, \text{gamaya}$.

d. For still some other roots, only the lengthening of the short radial vowel takes place.

e.g., $\sqrt{\text{guh}} + e / \text{aya} \longrightarrow \text{gūhe} / \text{gūhaya}$.

Simple Passive / Absolute Stems

To form simple passive / absolute stems, the suffix *ya* is used for all tenses and moods except Past Perfect, for which only *reduplicated* special stems are used in all three voices. Moreover, in Future and Unreal Conditional tenses, a *simple active* stem can optionally be used in all voices while a *simple Passive / Absolute* stem in **passive** or **absolute** voice only.

When the suffix *ya* is added to a root **ending in a vowel**;

a. If the root ends in \bar{a} , it is changed into \bar{i} .

e.g., $\sqrt{\text{dā}} + ya \longrightarrow \text{dīya}$

exception; $\sqrt{\text{bhā}} + ya \longrightarrow \text{bhāya}$

b. If the root ends in a short vowel, it should be lengthened.

e.g., $\sqrt{\text{ci}} + ya \longrightarrow \text{cīya}$

$\sqrt{\text{su}} + ya \longrightarrow \text{sūya}$

c. If the root ends in other vowels (i.e. \bar{u} , e , o), *ya* is added without any change to the ending vowel of the root.

e.g. $\sqrt{\text{bhū}} + ya \longrightarrow \text{bhūya}$

When the suffix *ya* is added to a root **ending in a consonant**, its *simple passive / absolute* stem may be formed in two different ways.

1. The suffix *ya* may be directly added to the root and the preceding consonant assimilated with the following *y* of *ya*. In such a case, the rules for forming a *simple active* stem of a *divādi* root are used.

e.g., $\sqrt{\text{rudh}} + ya \longrightarrow \text{rujjha}$, $\sqrt{\text{pac}} + ya \longrightarrow \text{pacca}$

√ tan + ya → tañña / **tāya** (exception)

2. Otherwise, the vowel *ī* is inserted between the root and *ya*. If the root belongs to Curādi group, the radial vowel goes through *vuddhi* process.

e.g. √ rudh + ya → rudhīya, √ pac + ya → pacīya, √ cur + ya → corīya

******When *ya* follows *ī* or *ū* in a *passive* or *absolute* stem, the initial *y* of the suffix is optionally doubled with the preceding vowel shortened.

e.g., √ dā + ya → dīya / diyya; √ ci + ya → cīya / ciyya

√ su + ya → sūya / suyya; √ bhū + ya → bhūya / bhuyya

√ rudh + ya → rudhīya / rudhiyya; √ pac + ya → pacīya / paciyya

√ cur + ya → corīya, coriyya

Causal Active Stems

They are formed by adding a **causal suffix** to the root. There are four kinds of causal suffixes, namely, *e*, *aya*, *āpe*, *āpaya*. The radial vowel generally goes through *vuddhi* process when one of them is added to the root. The choice of an appropriate suffix has to follow certain rules.

- a. Roots ending in *u* or *ū* accept the suffixes *e*, or *aya*.
- b. With roots ending in *ā*, *i*, *ī*, *e*, the suffix *āpe* or *āpaya* is used.
- c. When a root ends in a consonant,
 1. If it belongs to *Curādi* group, *āpe* or *āpaya* is used.
 2. Otherwise, some roots accept all causal suffixes while some can take *e* or *aya* only.

Just as in the case of *curādi* roots, some radial vowels goes through *vuddhi* process **only optionally**; some others has no *vuddhi* at all; for still some others, the radial vowel, if short, is lengthened. And a *rudhādi* root would optionally have a pure nasal inserted after the radial vowel instead of undergoing *vuddhi* process. E.g. √ muc + e → moce / muñce.

If a root ends in a **vowel** -----

√ su + e / aya → sāve / sāvaya (*u* into *āv* through *vuddhi* process)

√ bhū + e / aya → bhāve / bhāvaya (*u* into *āv* through *vuddhi* process)

√ dā + āpe / āpaya → dāpe / dāpaya (similar vowels combined resulting in a long vowel)

√ci + āpe / āpaya → cayāpe / cayāpaya (*i* into *ay*)

√si + āpe / āpaya → sayāpe / sayāpaya (*i* into *ay*)

√jhe + āpe / āpaya → jhāpe / jhāpaya (the preceding vowel dropped owing to the following one)

If a root ends in a **consonant**-----

√pac + e / aya / āpe / āpaya → pāce / pācaya / pācāpe / pācāpaya

√div + e / aya / āpe / āpaya → deve / devaya / devāpe / devāpaya

√rudh + e / aya / āpe / āpaya → rodhe / rodhaya / rodhāpe / rodhāpaya

√ghaṭ + e / aya / āpe / āpaya → ghaṭe / ghaṭaya / ghaṭāpe / ghaṭāpaya (no *vuddhi*)

√guh + e / aya / āpe / āpaya → gūhe / gūhaya / gūhāpe / gūhāpaya (only the lengthening of the radial vowel *u*)

Causal Passive / Absolute Stems

To form a causative verb in **passive** or **absolute** voice, the passive/absolute sign *ya* must be added to **causal active** stems. Afterwardsà **1.** *ī* replaces the stem-ending vowels *a* or *e* and **2.** *y* of the suffix *ya* is optionally doubled with the shortening of *ī* at the same time.

e.g. √ dā + āpe / āpaya → dāpe / dāpaya (causal active stems)

dāpe + ya → dāpīya / dāpiyya (causal passive / absolute stems)

dāpaya + ya → dāpayīya / dāpayiyya (same as above)

Tenses and Moods

In conjugations of Pali verbs, there are six tenses, two moods, three voices, two numbers and three persons . Verbs are formed from verbal roots by adding conjugational signs or other suffixes to them. The usage of six tenses and two moods are as follows.

i. Present Indicative Tense (Vattamānā)

The Present Indicative Tense is used to denote:

1. perpetual events, i.e. those that are always going on.
e.g.: The earth goes round the sun.
2. events that happen regularly.
e.g.: He comes everyday.
3. events that will take place in near future.
e.g.: I am going to Japan.
4. events that took place in near past.
e.g. Where have you come from?
5. future events when used in combination with the indeclinables *yāva* (= until, till), *pure* / *purā* (= before, earlier than) .
e.g. They will wait here until he comes. He dies before the police comes.
(The underlined verbs would be presented in Pali using the Present Tense forms)
6. events that will take place in future with absolute certainty .
e.g.: I am a Buddha. (Words of Bodhisatta, which were meant only to imply that he would certainly become a Buddha)

ii. Imperative Mood:

It can be used in 3 senses:

1. **Pañha** = this term literally means “a question, a problem” but in this context, its sense is defined as “doubt or uncertainty in a particular course of action or state of events”.

E.g. I may learn French or English. (The underlined words are represented in Pali in
He is probably in America. Imperative mood)

2. **Patthanā** = this term means “an expression of a wish, a desire, longing”.

E.g. May he arrive there safely! (The underlined words are represented in Pali in
Imperative mood)

3. **Vidhi** = Depending on the context, this term means a request, a command, an advice or giving permission.

E.g. so **gacchatu** (Imperative mood, 3rd per. sing. Parassapada form < √ gam)

Request: Please let him go.

Command: He must go.

Advice: He should go, or he ought to go.

Permission: He may go, or he is permitted to go.

iii. Optative Mood

The senses denoted by the Imperative mood are also signified by Optative mood. But there are other special usages:

1. **Hetu** = cause & **Phala** = effect [i.e. the condition & the conditioned]

e.g.: If it rains, it becomes colder.



The **if-** clause and the main clause would be represented by two separate sentences in Pali with the verbs “rain” and “become” in Optative mood.

2. **Sakka** = The ability or capability to do something

e.g.: so pālim **vadeyya** (Optative 3rd per. sing. Parassapada form < √ vad. = to speak, to say)

= He is able to speak Pāli / He can speak Pāli.

3. **Araha** = Deserving or being worthy of something

e.g.: so rājā **bhaveyya** (Optative 3rd per. sing. Parassapada form < √ bhū = to be, to exist)

= He is qualified to be a king, that is, He merits kingship. .

iv. Parokkhā = Past Perfect Tense

This tense is used to refer to a past event which is not a direct experience of the speaker.

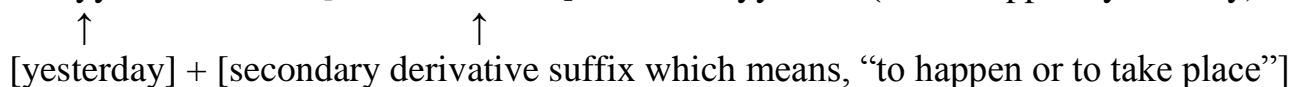
e.g.: “so papaca” - √ pac – to cook > papaca (3rd pers. sing. Perfect tense)

Trs: (It is said that) he cooked. (the speaker does not see that he cooked. He is repeating only what others has told him.)

“aham papaca” – (It is said that) I cooked. (i.e. as a sleep-walker)

v. Hiyyattanī = Past Imperfect Tense, (Anajjatana).

Hiyya + ttana + ī [feminine suffix] → Hiyyattanī (What happens yesterday)



Therefore, “Hiyyattani” means an event that took place yesterday. But in actual usage, it refers to events that took place last day or before.

vi. Ajjatanī / Bhūta = Aorist Tense

Ajja [today] + ttana + ī = an event that happened on that very day before the time of referring to it in speech but in actual usage, this tense is used to refer to all past events.

Definitions of the range of “Day”

1. Official usage - 0 am up to 12 p.m.
2. Astrology - from sunrise to sunrise.
3. Vinaya - from dawn to dawn.
4. Ancient grammar of Sanskrit -3 am up to 9 pm , (the period between the moments of people's getting up and going to bed) -4.30 am to 7.30 pm (the period of people's activities)

vii. Bhavissati= Future Tense

It is used, of course, to refer to future events but it has a special usage.

e.g.: “so gamissati nāma.”

When “nāma” is used in combination with a Future Tense verb, it can have two meanings:

1. *Vimhaya* = surprise, wonder, astonishment
2. *Garahā* = disapproval, reproach, blame

In the sentence, “gamissati” is used in the sense of the Past to denote “surprise for his going” and translated as “O! he has gone”. It implies that his act of going was a cause of surprise.

viii. Kālātipatti = Unreal Conditional Tense

Kāla

+

Atipatti

↑

↑

A time or period in which a certain event takes place // Passing away, being wasted.

Unreal Conditional tense belongs to future or past. It signifies an event which didn't take place in the past, or which is impossible to actualize in the future.

e.g.: If I had gone there, I would have seen my father. [In reality, he didn't go and hence didn't see his father.]

e.g.: If I could be changed into a bird I would fly away to see my love. [In reality, it is not possible for a man to become a bird and his intention is not actualized.]

These sentences are presented in Pali using two separate sentences for each of them --- one for the **if**-clause and another for the **main** clause. The tenses or moods of the verbs for respective clauses are as follows:

If- clause

1. Unreal Conditional tense
2. Optative mood
3. Unreal Conditional tense
4. Future tense

Main clause

Unreal Conditional tense
Unreal Conditional tense
Imperative mood
Unreal Conditional tense

Verbal Endings

(1)Vattamāna (Present Indicative Tense)

	Parassapada			Attanopada	
	<i>Sing.</i>	<i>Plu.</i>		<i>Sing.</i>	<i>Plu.</i>
3 rd	ti	anti, are		te	ante, are
2 nd	si	tha		se	vhe
1 st	mi	ma		e	mhe

(2)Pañcamī (Imperative)

	Parassapada			Attanopada	
	<i>Sing.</i>	<i>Plu.</i>		<i>Sing.</i>	<i>Plu.</i>
3 rd	tu	antu		taṁ	antaṁ
2 nd	hi	tha, thavho		ssu	vho
1 st	mi	ma		e	āmase

(3)Sattamī (Optative)

	Parassapada			Attanopada	
	<i>Sing.</i>	<i>Plu.</i>		<i>Sing.</i>	<i>Plu.</i>
3 rd	eyya, e	eyyaṁ, uṁ		etha	eraṁ
2 nd	eyyāsi, e	eyyātha, eyyātho		etho	eyyāvho
1 st	eyyāmi	eyyāma, eyyāmu, emu		eyyaṁ, e	eyyāmhe

(4)Parokkhā (Past Perfect Tense)

	Parassapada			Attanopada	
	<i>Sing.</i>	<i>Plu.</i>		<i>Sing.</i>	<i>Plu.</i>
3 rd	a	u		ttha	re
2 nd	e	ttha		ttho	vho
1 st	a	mha		i	mhe

(5)Hiyyattanī / Anajjatana (Past Imperfect Tense)

	Parassapada			Attanopada	
	<i>Sing.</i>	<i>Plu.</i>		<i>Sing.</i>	<i>Plu.</i>
3 rd	a, ā, ttha	u, ū		ttha	tthum
2 nd	o, a, i, ttho, ttha, si	ttha		se	vhaṁ
1 st	a, aṁ	mha, mhā		iṁ, siṁ	mhase

(6)Ajjatani / Bhūta (Aorist Tense)

- For polysyllabic stems

	Parassapada			Attanopada	
	<i>Sing.</i>	<i>Plu.</i>		<i>Sing.</i>	<i>Plu.</i>
3 rd	i, ī, ttho, (si)*	iṁsu, uṁ, aṁsu		a, ā, ttha	u, ū
2 nd	o, a, i, ttho, ttha, si	ttha		se	vhaṁ
1 st	iṁ, siṁ	mha, mhā		a, aṁ	mhe

*To be used with polysyllabic stems ending in *a*, *e*, or *o*.

-For monosyllabic stems

Parassapada			Attanopada	
	Sing.	Plu.	Sing.	Plu.
3 rd	- si, -ttho	-iṃsu, -sum, (<i>aṃsu</i>)*	-ttha	X
2 nd	-si, -ttha, -ttho	-ttha	-se	-vhaṃ
1 st	-siṃ	-mha, mhā	X	-mhe

* To be used with the general rule (4) only for stems ending in - ā.

E.g. dā + aṃsu → daṃsu

(7) Bhavissanti (Future Tense)

Parassapada			Attanopada	
	Sing.	Plu.	Sing.	Plu.
3 rd	ssati	ssanti, ssare	ssate	ssante, ssare
2 nd	ssasi	ssatha	ssase	ssavhe
1 st	ssāmi	ssāma	ssaṃ	ssāmhe

(8) Kālātipatti (Conditional Tense)

Parassapada			Attanopada	
	Sing.	Plu.	Sing.	Plu.
3 rd	ssa, ssā	ssaṃsu	ssatha	ssiṃsu
2 nd	sse, ssa	ssatha	ssase	ssavhe
1 st	ssaṃ	ssāmha, ssāmhā	ssiṃ	ssāmhase

Derivational Rules

General Rules

(1) Root (*dhātu*) + sign (*paccaya*) → verbal stem

Verbal stem + ending (*vibhatti*) → verb

e.g. √ hū + a → ho

ho + ti → hoti

(2) Verbal stems generally end in *a*, *ā*, *e*, or *o*. (For stems ending in *u*, i.e. *Tanādi* stems, separate rules are given.)

(3) Verbal endings are directly added to stems unless stated otherwise.

(4) The ending vowel (*a*, *ā*, *e*, *o*) of the stem is generally dropped before an ending that begins with a vowel.

e.g. √ ji + nā → jinā (stem) jinā + anti → jinanti (verb)

(5) If a verbal ending begins with a double consonant and is added directly to a stem that ends in "ā", "ā" is shortened.

e.g. dadā + ttha → dadattha

(6) When a general rule disagrees with any one of the following special rules, the special rule must be given priority.

Processes Used For Some Tenses

a. I-Insertion

When a verbal stem is followed by certain endings that have consonants as initials, the stem-ending vowel (*a, ā, e, o*) is replaced by the vowel *i*.

b. A-augment

When certain verbal endings are added, the vowel *a* is added as an augment before the stem and, thereby, made into the initial vowel of the verb. However, if the stem is headed by one or more prefixes, *a* - augment must be placed after the prefixes.

Ex. paccaññāsīm (*verb*) = pati (*prefix*) + a (*a - augment*) + ññā (*stem*) + sīm (*verbal ending*)

Special Rules

I. Vattamāna (Present Indicative Tense)

a. If a stem ends in *e* or *o*, the initial vowel *a* of the verbal endings is dropped.

e.g. Ho + anti → Honti, je + ante → jente
dadā + anti → dadanti (General Rule - 3)

b. If a stem ends in *a*, it is lengthened before the verbal endings "*mi*" and "*ma*".

e.g. labha + mi → labhāmi, mara + ma → marāma

c. The ending [*are*] can be used only when the notation [*s² + v - short + re*] is applicable to the resulting verb.

e.g. √gam + a → gaccha
gaccha + are → gacchare [√] jinā + are → jinare [x]

II Pañcamīā [Imperative Mood]

a. The same as the rule (a) of Present Tense.

e.g. ho + antu → hontu // je + antu → jentu // jinā + antu → jinantu

b. The same as the rule (b) of Present Tense.

E.g., labha + mi/ ma → labhāmi/ labhāma

c. The stem-ending vowel *a* is lengthened before *hi* or *hi* is dropped without any other change.

e.g. bhava + hi → bhavāhi / bhava

III Sattamī (Optative Mood)

No special rule. The general rule (4) must be used.

IV Parokkhā (Past Perfect Tense)

a. For this tense, special stems ending in - *a* are used.

b. **I-** insertion rule is used. E.g. Babhūva + ttha = Babhūvittha

V Hiyyattanī (Past Imperfect Tense)

For this tense, stems should be divided into monosyllabic and polysyllabic ones.

Monosyllabic stems are seldom found in usage with Past Imperfect Tense. But, if a stem is **polysyllabic**, i.e., if it has two or more syllables-----

a. The general rules(3, 4, 5) must be used.

E.g. karo + ttha → karottha [general rule(3)]

karo + ā → karā [general rule (4)]

dadā + ttha → dadattha [general rule (5)]

b. **A-** augment rule is used optionally.

E.g. karottha / akarottha, karā / akarā, dadattha / adadattha

VI. Ajjatanī (Aorist Tense)

Here also stems can be divided into monosyllabic and polysyllabic stems.

The special rules used for **monosyllabic stems** are...

a. **A-** augment rule is used optionally.

b. If the verbal ending begins with a vowel, the consonant *s* is inserted.

e.g. ho + iṃsu → hosīṃsu, ahosīṃsu (a-augment)

c. If the verbal ending begins with a double consonant, **si** is inserted.

e.g. ho + ttha → hosittha, ahosittha (a-augment)

d. If the verbal ending begins with a single consonant, there is no change.

e.g. Dā + si → Dāsī, Adāsī(a- augment)

If a stem is polysyllabic---

a. I-insertion is used optionally.

e.g. kiṇā + si → kiṇisi, kiṇāsi

kiṇā + ttha → kiṇittha, kiṇattha [general rule (4)]

b. A-augment rule is used optionally.

e.g. kiṇisi/ akiṇisi, kiṇāsi/ akiṇāsi, kiṇittha/ akiṇittha, kiṇattha/ akiṇattha

c. For the endings, *mha* & *mhā* (1st person plural) and *ttha* (2nd person plural)...

1. the stem-ending vowel [*a*, *ā*, *e*, *o*] of the stem is replaced by [*u*] (OR)

2. [*si*] is inserted before the ending without dropping the stem-ending vowel

...besides the direct addition or I- insertion.

e.g. karo +mhā → karomhā (general rule - 3), karimhā (**i**-insertion),
karumhā (**u**- insertion), karosimhā (**si** - insertion)

With A-augment, *akaromhā*, etc.

d. For stems ending in *e* or *o*, *s* - insertion before the ending *um* is optional.

e.g. pāpuṇo + um → pāpuṇum (general rule-4) / pāpuṇosum (s-insertion)

dadā + um → dadum (no s- insertion because the stem ends in *ā*)

Note: Whether a stem is mono ... or polysyllabic, if it ends in a long vowel, it can be used as a 3rd per. sing. *parassapada* form without any verbal ending. But the A-augment rule is usually applied.

√/ kar + a → kā // kā + si / x → akāsi / **akā**

VII. Bhavissanti [Future Tense]

a. If a stem is polysyllabic, I- insertion must always be used.

e.g. Pāpuṇo + ssati → pāpuṇissati

Note: - For some polysyllabic stems ending in **e**, I-insertion is optional.

e.g. core + ssatha → corissatha / coressatha (general rule- 3)

b. If a stem is monosyllabic, I- insertion is not used.

e.g. anubho + ssati → anubhossati (general rule -3)

dā + ssati → dassati (general rule - 5)

VIII. Kālātipatti [Unreal Conditional Tense]

1. If a stem is monosyllabic, the general rule (3) must be used.
2. If a stem is polysyllabic, I - insertion must always be used.
3. A - augment is used optionally.

e.g. jinā + ssā → jinissā (i - insertion), ajinissā (with a - augment)
 je + ssā → jessā (general rule - 3), ajessā (with a - augment)
 dā + ssā → dassā, adassā (general rule - 5)

Stems ending in *u* (*tanādi* stems)

- a. The verbal endings with initial consonants are added directly.

e.g., tanu + te → tanute.

- b. When the verbal endings begin with vowels, the stem-ending vowel *u* is changed into *v*.

e.g., tanu + anti → tanvanti

Note: For the root √**kar**, √kar +u → karo / kuru(a > u)

kuru + anti → kurvanti → kuvvanti → kubbanti

By means of **analogy**, the stem *kubba* is also found with the endings having initial consonants. **E.g.**, kubbati, kubbate, etc.

Conjugation of √ Bhū > bhava(stem)

1. Vattamāna (Present Indicative Tense)

	Singular	Plural
Parassapada		
3 rd Per.	- ti Bhavati	- anti Bhavanti
2 nd Per.	- si Bhavasi	- tha Bhavatha
1 st Per.	- mi Bhavāmi	- ma Bhavāma
Attanopada		
3 rd Per.	- te Bhavate	- ante Bhavante
2 nd Per.	- se Bhavase	- vhe Bhavavhe
1 st Per.	- e Bhave	- mhe Bhavamhe

2. Pañcamī (Imperative)

	Singular	Plural
Parassapada		
3 rd Per.	- tu Bhavatu	- antu Bhavantu
2 nd Per.	- hi Bhavāhi	- tha Bhavatha
	- a Bhava	- thavho Bhavathavho
1 st Per.	- mi Bhavāmi	- ma Bhavāma
Attanopada		
3 rd Per.	- tam Bhavataṁ	- antaṁ Bhavantam
2 nd Per.	- ssu Bhavassu	- vho Bhavavho
1 st Per.	- e Bhave	- āmase Bhavāmase

3. Sattamī (Optative)

	Singular	Plural
Parassapada		
3 rd Per.	- eyya Bhaveyya	- eyyum Bhaveyyum
	- e Bhave	- um Bhavum
2 nd Per.	- eyyāsi Bhaveyyāsi	- eyyātha Bhaveyyātha
	- e Bhave	- eyyātho Bhaveyyātho
1 st Per.	- eyyāmi Bhaveyyāmi	- eyyāma Bhaveyyāma
	- eyyāmu Bhaveyyāmu	- emu Bhavemu
Attanopada		
3 rd Per.	- etha Bhavetha	- eram Bhaveram
2 nd Per.	- etho Bhavetho	- eyyāvho Bhaveyyāvho
1 st Per.	- e Bhave	- eyyāmhe Bhaveyyāmhe
	- eyyam Bhaveyyam	

4. Parokkhā (Past Prefect Tense)

	Singular	Plural
Parassapada		
3 rd Per.	- a Babhūva	- u Babhūvu
2 nd Per.	- e Babhūve	- ttha Babhūvittha
1 st Per.	- a Babhūva	- mha Babhūvimha
Attanopada		
3 rd Per.	- ttha Babhūvittha	- re Babhūvire
2 nd Per.	- ttho Babhūvittho	- vho Babhūvivho
1 st Per.	- i Babhūvi	- mhe Babhūvimhe

5. Hiyyattanī (Past Imperfect Tense)

	Singular	Plural
Parassapada		
3 rd Per. - a	Bhava, Abhava	- u Bhavu, Abhavu
- ā	Bhavā, Abhavā	- ū Bhavū, Abhavū
- ttha	Bhavattha, Abhavattha	
2 nd Per. - o	Bhavo, Abhavo	- ttha Bhavattha,
- a	Bhava, Abhava	Abhavattha
- i	Bhavi, Abhavi	
- ttho	Bhavattho, Abhavattho	
- ttha	Bhavattha, Abhavattha	
- si	Bhavasi, Abhavasi	
1 st Per. - a	Bhava, Abhava	- mha Bhavamha,
		Abhavamha
- am	Bhavam, Abhavam	- mhā Bhavamhā,
		Abhavamhā
Attanopada		
3 rd Per. - ttha	Bhavattha, Abhavattha	- tthum Bhavatthum,
		Abhavatthum
2 nd Per. - se	Bhavase, Abhavase	- vham Bhavavham,
		Abhavavham
1 st Per. - im	Bhaviṃ, Abhaviṃ	- mhase
		Bhavamhase,
- sim	Bhavasim, Abhavasim	
		Abhavamhase

6. Ajjatanī / Bhūta (Aorist Tense)

	Singular	Plural
Parassapada		
3 rd Per. - i	Bhavi, Abhavi	- imsu Bhaviṃsu, Abhaviṃsu
- ī	Bhavī, Abhavī	- um Bhavum, Abhavum
- ttho	Bhavattho	- aṃsu Bhavaṃsu, Abhavaṃsu
	Abhavattho	
	Bhavittho, Abhavittho	
2 nd Per. - o	Bhavo, Abhavo	- ttha Bhavattha, Abhavattha
- a	Bhava, Abhava	Bhavittha, Abhavittha
- i	Bhavi, Abhavi	Bhavuttha, Abhavuttha
- ttho	Bhavattho	Bhavasittha, Abhavasittha
	Abhavattho	
	Bhavittho, Abhavittho	
- ttha	Bhavattha, Abhavattha	
	Bhavittha, Abhavittha	
- si	Bhavasi, Abhavasi	
	Bhavisī, Abhavisī	
1 st Per. - im	Bhaviṃ, Abhaviṃ	- mha Bhavamha,
		Abhavamha
- sim	Bhavasim, Abhavasim	Bhaviṃha,
	Bhavisim, Abhavisim	Abhaviṃha
		Bhavumha,
		Abhavumha
		Bhavasimha
		Abhavasimha

(Conjugation of *bhava* with 1st per. (P) Aorist endings contd.)

- mhā Bhavamhā, Abhavamhā
 Bhavimhā, Abhavimhā
 Bhavumhā, Abhavumhā
 Bhavasimhā, Abhavasimhā

Attanopada

	Singular	Plural
3 rd Per. - a	Bhava, Abhava	- u Bhavu, Abhavu
- ā	Bhavā, Abhavā	- ū Bhavū, Abhavū
- ttha	Bhavattha, Abhavattha	
	Bhavittha, Abhavittha	
2 nd Per. - se	Bhavase, Abhavase	- vham Bhavavham, Abhavavham
	Bhavise, Abhavise	Bhavivham, Abhavivham
1 st Per. - a	Bhava, Abhava	- mhe Bhavamhe
- ā	Bhavā, Abhavā	Abhavamhe
		Bhavamhe, Abhavamhe

7. Bhavissanti (Future Tense)

Parassapada

	Singular	Plural
3 rd Person - ssati	Bhavissati	- ssanti Bhavissanti
	- ssare	Bhavissare
2 nd Person - ssasi	Bhavissasi	- ssatha Bhavissatha
1 st Person - ssāmi	Bhavissāmi	- ssāma Bhavissāma

Attanopada

	Singular	Plural
3 rd Person - ssate	Bhavissate	- ssante Bhavissante
	- ssare	Bhavissare
2 nd Person - ssase	Bhavissase	- ssavhe Bhavissavhe
1 st Person - ssa	Bhavissa	- ssāmhe Bhavissāmhe

8. Kālātipatti (Conditional Tense)

Parassapada

	Singular	Plural
3 rd Per. — ssa	Bhavissa, Abhavissa	- ssamsu Bhavissamsu, Abhavissamsu
	- ssā Bhavissā, Abhavissā	
2 nd Per. — sse	Bhavisse, Abhavisse	- ssatha Bhavissatha, Abhavissatha
	- ssa Bhavissa, Abhavissa	
1 st Per. - ssam	Bhavissam,	- ssāmhā Bhavissāmhā, Abhavissam Abhavissāmhā -ssāmha Bhavissāmha, Abhavissāmha

Attanopada

	Singular	Plural
3 rd Per. - ssatha	Bhavissatha, Abhavissatha	- ssimsu Bhavissimsu, Abhavissimsu
2 nd Per. - ssase	Bhavissase, Abhavissase	- ssavhe Bhavissavhe, Abhavissavhe
1 st Per. - ssim	Bhavissim, Abhavissim	- ssāmhase Bhavissāmhase, Abhavissāmhase

Conjugations of Model Athematic Stems

√ vad (-- to say, to speak, to tell) + a → vajje (stem)

[All tenses and moods **except Past Perfect** given here -- with *parassapada* endings only]

Present Tense

	<i>Sing.</i>	<i>Plu.</i>
3 rd person	vajjeti	vajjenti
2 nd person	vajjesi	vajjetha
1 st person	vajjemi	vajjema

Imperative Mood

3 rd person	vajjetu	vajjentu
2 nd person	vajjehi	vajjetha, vajjethavho
1 st person	vajjemi	vajjema

Optative Mood

3 rd person	vajjeyya, vajje	vajjeyyum, vajjum
2 nd person	vajjeyyāsi, vajje	vajjeyyātha, vajjeyyātho
1 st person	vajjeyyāmi	vajjeyyāma, vajjeyyāmu, vajjemu

Past Imperfect

3 rd person	vajja, avajja, vajjā avajjā, vajjettha, avajjettha	vajju, avajju vajjū, avajjū
2 nd person	vajjo, avajjo, vajja avajja, vajji, avajji vajjettho, avajjettho vajjettha, avajjettha vajjesi, avajjesi	vajjettha, avajjettha
1 st person	vajja, avajja, vajjam, avajjam	vajjemha, avajjemha, vajjemhā, avajjemhā

Aorist

3 rd person	vajji, avajji, vajjī, avajjī vajjettho, avajjettho vajjittho, avajjittho vajjesi, avajjesi vajjisi, avajjisi	vajjim̐su, avajjim̐su vajjum̐, avajjum̐ vajjesum̐, avajjesum̐ vajjam̐su, avajjam̐su
2 nd person	vajjo, avajjo, vajja, avajja, vajji, avajji vajjettho, avajjettho vajjittho, avajjittho vajjettha, avajjettha vajjittha, avajjittha vajjesi, avajjesi vajjisi, avajjisi	vajjettha, avajjettha, vajjittha, avajjittha vajjuttha, avajjuttha vajjesittha, avajjesittha

1 st person	vajjim, avajjim vajjesim, avajjesim vajjisim, avajjisim	vajjemha, avajjemha vajjimha, avajjimha vajjumha, avajjumha vajjesimha, avajjesimha vajjemhā, avajjemhā vajjimhā, avajjimhā vajjumhā, avajjumhā vajjesimhā, avajjesimhā
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Future Tense

3 rd person	vajjissati	vajjissanti, vajjissare
2 nd person	vajjissasi	vajjissatha
1 st person	vajjissāmi	vajjissāma

Unreal Conditional

3 rd person	vajjissa, avajjissa vajjissā, avajjissā	vajjissamsu avajjissamsu
2 nd person	vajjisse, avajjisse vajjissa, avajjissa	vajjissatha avajjissatha
3 rd person	vajjissam, avajjissam	vajjissāmhā, avajjissāmhā vajjissāmha, avajjissāmha

√ dā - to give

√ dā + a → dadā (Imperfect & Aorist Tense with *parassapada* Endings)

Imperfect Tense

	Singular	Plural
3 rd pers	dada, adada dadā, adadā dadattha, adadattha	dadu, adadu dadū, adadū
2 nd pers	dado, adado, dada adada, dadi, adadi dadattho, adadattho dadattha, adadattha dadāsi, adadāsi	dadattha, adadattha
1 st pers	dada, adada, dadam, adadam	dadamha, adadamha dadamhā, adadamhā

Aorist Tense

3 rd pers	dadi, adadi, dadī, adadī, dadattho adadattho, dadittho adadittho, dadāsi, adadāsi, dadisi, adadisi	dadimsu, adadimsu dadum, adadum dadamsu, adadamsu
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2 nd pers	dado, adado, dada adada, dadi, adadi dadattho, adadattho dadittho, adadittho dadattha, adadattha dadittha, adadittha dadāsi, adadāsi dadisi, adadisi	dadattha, adadattha dadittha, adadittha daduttha, adaduttha dadāsittha, adadāsittha
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1 st person	dadim, adadim dadāsim, adadāsim dadisim, adadisim	dadamha, adadamha dadimha, adadimha dadumha, adadumha dadāsimha, adadāsimha dadamhā, adadamhā dadimhā, adadimhā dadumhā, adadumhā dadāsimhā, adadāsimhā
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√ Dā + a → de

de (in **Aorist, future** and **unreal conditional** tense with *parassapada* endings)
singular **plural**

Aorist Tense

3 rd pers.	desi, adesi desittho, adesittho	desimsu, adesimsu desum, adesum
2 nd pers.	desi, adesi desittha, adesittha desittho, adesittho	desittha, adesittha
1 st pers.	desim, adesim	desimha, adesimha desimhā, adesimhā

Future Tense

3 rd pers.	dessati	dessanti, dessare
2 nd pers.	dessasi	dessatha
1 st pers.	dessāmi	dessāma

Unreal Conditional Tense

3 rd pers.	dessā, adessā	dessāmsu, adessāmsu
2 nd pers.	desse, adesse dessā, adessā	dessatha, adessatha
1 st pers.	dessam, adessam	dessāmhā, adessāmhā dessāmha, adessāmha

√ **Dā + a** → **dā**

dā (in **Future** and **Unreal Conditional** Tense with *parassapada* endings)

Future Tense

3 rd pers.	dassati	dassanti, dassare
2 nd pers.	dassasi	dassatha
1 st pers.	dassāmi	dassāma

Unreal Conditional Tense

	singular	plural
3 rd pers.	dassa, adassa dassā, adassā	dassaṃsu, adassaṃsu
2 nd pers.	dasse, adasse dassa, adassa	dassatha adassatha
1 st pers.	dassaṃ, adassaṃ	dassāmhā, adassāmhā dassāmha, adassāmha

Some Irregular Stems and Verbs

√ **ap** (*Tanādi*) - to reach, to arrive

When combined with the prefix *pa----*

pa √ ap + u → pappo (*p* is doubled)

√ **as** - to be

Present Tense

	3 rd pers.	2 nd pers.	1 st pers.
Sing.	atthi	asi	asmi, amhi
Plu.	santi	attha	asma, amha

Imperative Mood

Sing.	atthu	ahi	asmi, amhi
Plu.	santu	attha	asma, amha

Optative Mood

Sing.	assa, siyā	assa	assaṃ, siyaṃ
Plu.	assu, siyuma	assatha	assāma

Aorist Tense

Sing.	āsi	āsi	āsim
Plu.	āsiṃsu, āsum	āsitha	āsimhā

√ **āsa** (*bhuvādi*) - to stay, to sit

√ āsa + a → āsa, **accha**

√ **har** (*bhuvādi*) - to say, to tell, to speak (Past Perfect Tense, *parassapada* only)

	3 rd pers.	2 nd pers.	1 st pers.
Sing.	āha	X	X
Plu.	āhu, āhaṃsu	X	āhaṃsu

√ **i** (bhūvādi) - to go, to move

√ i + a → e, aya

The part *ssa* of Future and Unreal Conditional endings following the stem *e* is optionally changed into *hi*. E.g. *essati* / **ehiti**, *essatha* / **ehitha**

√ **is** (bhūvādi) - to seek, to wish for

√ is + a → esa, **iccha**

√ **kam** (bhuvādi) - to go

√ kam + a → kama

If preceded by the prefix *ni*, *k* of the root is optionally changed into *kkh*.

E.g. **nikkhamati**, *nikkamati*, etc.

√ **kar** (Tanādi) - to do

√ kar + u → karo (P.A) / kuru (A.)

* With the endings *mi* and *ma*, there are irregular forms *kummi* and *kumma* respectively besides the regular ones.

* With Aorist endings, the stem **kā** is optionally used. E.g. *akarosi*, **akāsi**

• Sometimes Future and Unreal Conditional endings are added directly to the root, and, thereby, produce the change √ kar + ss--- → **kah---**.

E.g. **kāhati** / *karissati*, **kāhā** / *karissā*.

• With Optative endings, the stem *kayirā* is **optionally** used.

kayirā + *eyya* / *etha*

kayirā

kayirā + *eyyūṃ*, etc.

kayirūṃ, etc. (*eyy* is dropped)

* When preceded by a prefix, *k* of the stem *karo* is optionally changed into *kh*.

E.g. *saṃ* √ kar + u → *saṅkharo*

saṅkharo + *ti* → *saṅkharoti*

√ **kus** (bhuvādi) - to curse, to use abusive language

√ kus + a → kosa

When followed by the Aorist endings *i* or *ī*, the stem *koccha* is optionally used.

E.g. *akkosi*, **akkocchi**

√ **gam** (bhuvādi) - to go, to move

√ gam + a → *gaccha*, *game* (Present, Future & Conditional tenses, Imperative & Optative moods)

jagāma (Past Perfect tense)

gaccha, *gama*, *gā*, *gañca* (Past Imperfect & Aorist tenses)

ghamma (optionally in all tenses and moods)

√ **gaṇ** (curādi) - to count, to enumerate √ **ghaṭ** (curādi) - to beat, to combine, to attempt

No *vuddhi* process for these roots. E.g. *gaṇe*, *gaṇaya* / *ghaṭe*, *ghaṭaya*

√ **gah** (kiyādi) - to take, to receive

√ gah + nā → gaṇhā (general), gheppa (optional)

√ **ci** (bhūvādi) - to collect, to gather

When preceded by the prefix *ni* with the sense changed into "to decide", *c* of the root is changed into *ch*. E.g. ni √ci + a → nicchayati

√ **chid** (rudhādi) - to cut, to sever

* Future and Unreal Conditional endings are directly added to the root optionally, which results in the following change.

√ chid + ss... → ched + ss... → checch... E.g. **acchecchā** / acchindissā

√ **jan** (divādi) - to arise, to appear, to come into existence

√ jan + ya → **jāya**

√ **jar** (bhūvādi) - to decay, to become old in age

√ jar + a → **jīra, jīya, jīyya**

√ **ji** (bhūvādi) - to win, to conquer, to be victorious

Present tense, Imperative and Optative moods → jaya, je (ji + a → jaya, je)

Past Perfect Tense → jīgāya

Past Imperfect Tense → jaya

Future & Unreal Conditional Tenses → jaya, je

√ **ñā** (kiyādi) - to know, to be aware of

√ ñā + nā → jānā

jānā + ti → jānāti, **nāyati**

jānā + eyya → jāneyya, **jāniyā, jāññā**

*Aorist or Future endings are optionally added to the root directly.

√ ñā + ssati → **ñassati** [jānissati - regular form]

*In passive / absolute voices, the initial *ssa* of Future or Unreal Conditional endings are optionally changed into *hi*.

pa√ ñā + ya + ssati → **paññāyihiti**, paññāyissati (regular form)

√ **thā** (bhūvādi) - to stand, to be placed

√ thā + a → **tittha** (generally when followed by a verbal ending, *ant* or *māna*)

prefix + √ thā + a → prefix + **thaha** (optionally)

sam + √ thā + a → saṇṭhaha / santiṭṭha

√ **dah** (bhūvādi) - to set on fire, to be burned

√ dah + a → dāha / ḍaha

[ā √ dah + ana → ālahana, pari √ dah + a → pariḷāha (*vuddhi* process)]

√ **dā**

Present Tense, Imperative and Optative moods → dadā, dajja, de (√ dā + a → dadā, dajja, de)

Past Perfect Tense → dada

Past Imperfect Tense → dadā, dajja

Aorist, Future and Unreal Conditional Tenses → dadā, dajja, dā

***Note----** The stem *da* takes **only** irregular forms **dammi** and **damma**, for respective endings *mi* and *ma* **only**, in Present Tense and Imperative Mood.

*** Some irregular forms for *dā* in Aorist Tense with *parassapada* suffixes**

2nd per. (Sing.) dāsi, adāsi (*si*), dāsittha, adāsittha (*ttha*), dāsittho, adāsittho (*ttho*), **ado**
(Plu.) dāsittha, adāsittha (*ttha*), **adittha**

1st per. (Plu.) dāsimha, adāsimha (*mha*), dāsimhā, adāsimhā (*mhā*), **adamha, adamhā**

***With the prefix *ā* (the sense also changes to "to get"), the stem *dā* would become *ādiya*.**

√ **dis** (bhūvādi) - to point out, to point to, to indicate

√ dis + a → disa / **diccha** (when followed by verbal endings, *ant* or *māna*)

√ **dis** (bhūvādi) - to see, to look at

dis + a → **passa / dassa / dakkha** (passati, dassati, dakkhati, etc.)

(or) **disa**: disa + a / ā → **addasa, addasā** (Aorist, 3rd pers. sing. Att.)

(or) **da**: da + ā / am → **addā, addam** (Aorist, 3rd & 1st pers. sing. Att.)

When Future & Unreal Conditional endings follow the stem *dakkha*, they optionally lose the initial *ssa*. E.g. **dakkhati** / dakkhissati

[√ dis + tum / ta / tabba → datthum, dattha, datthabba]

√ **nī**

Present Tense, Imperative and Optative moods → ne, naya (√ nī + a → ne, naya)

Past Perfect Tense → nināya

Past Imperfect Tense → naya

Aorist, Future and Unreal Conditional Tenses → ne, naya

√ **pā** (bhūvādi) - to drink

√ pā + a → **piva**, pā (when followed by all tenses & moods, *ant* or *māna*)

√ **bhid** - (rudhādi) to break, to smash

√ bhid + ss... → bhed + ss ... → becch ... (optionally when followed by Future & Unreal Conditional endings)
E.g. **bhecchati** / bhindissati

√ **bhuj** (rudhādi) - to eat, to consume

√ bhuj + ss ... → bhoj + ss ... → bhokkh ... (optionally when followed by Future & Unreal Conditional endings)
E.g. **bhokkhati** / bhuñjissati

√ **mar** (bhūvādi) - to die, to be dead

√√ mar + a → **mīya** (optionally when followed by all endings, *ant* & *mana*)
E.g. **mīyati** / marati

√ **mā** (kiyādi) - to measure

√ mā + nā → minā (for all endings)

√ **muc** (rudhādi) - to set free, to release

√ muc + ss ... → moc + ss ... → mokkh ... (optionally when followed by
E.g. **mokkhati** / muñcissati Future & Unreal Conditional endings)

√ **yam** (bhūvādi) - to abstain, to avoid

√ yam + a → yaccha (optionally when followed by all endings, *ant* or *māna*)
E.g. **yacchati** / yamati

√ **rud** (bhūvādi) - to weep, to cry

√ rud + ss ... → rucch ... (optionally when followed by Future & Unreal Conditional endings)

E.g. **rucchati** / rodissati

√ **ruh** (bhūvādi) - to be, to come into existence

√ ruh + a → ruccha (optionally when followed by the Aorist endings *i* or *ī*)
E.g. **abhirucchi**, abhiruhi

√ **labh** (bhūvādi) - to get, to obtain

1. √ labh + ss ... → **lacch** ... (optionally when followed by Future or Unreal Conditional endings)
E.g. **lacchati** / labhissati, **alacchā** / alabhissā

2. Irregular forms for Aorist, 3rd per. sing. parassapada - **alattha**
Aorist, 1st per. sing. parassapada - **alattham**

√ **vac** (bhūvādi) - to say, to speak, to tell

1. The radial vowel *a* is always changed into *o* when followed by an Aorist ending.
E.g. √ vac + a (conjugational sign) + a (Aorist, 3rd per. sing. Attanopada ending)
→ **avoca**

2. √ vac + ss ... → **vakkh** ... (optionally when followed by Future or Unreal Conditional endings)
E.g. **vakkhati** / vacissati **avakkhā** / avacissā

3. √ vac + ya (Passive / Absolute sign) → **vucca** / **ucca**

√ **vad** (bhūvādi) - to say, to speak, to tell

√ vad + a → **vajja** (optionally when followed by all endings, *ant* or *māna*)

√ **vas** (bhūvādi) - to stay, to live, to dwell

√ vas + ss ... → **vacch** ... (optionally when followed by Future or Unreal Conditional endings)
E.g. **vacchati** / vasissati

√ **vis** (bhūvādi) - to enter, to go into

√ vis + ss ... → ves + ss ... → **vekkh** ... (optionally when followed by Future or Unreal Conditional endings)

E.g. **vekkhati** / visissati **vekkhā** / visissā

√ **sak** (tanādi / svādi) - to be able, to be competent

√ sak + u / ṇo → **sakko, sakkuṇo**

√ **sak** (kiyādi) - to be able, to be competent

1. √sak + nā → **sakkuṇā**

2. The special stem *sakkha* is compulsorily used when followed by an Aorist ending.

E.g. **asakkhi** (with the Aorist ending *i*)

3. The special stem *sakkha* is optionally used when followed by Future or Unreal Conditional endings. (Or) these endings are directly added to the root.

E.g. **sakkhissati** / sakkunissati **sakkhissā** / sakkunissā

(or) √sak + ss ... → **sakkh ...** E.g. **sakkhati** / **sakkhā**

√ **sad** (bhūvādi) - to sit

√ sad + a → **sīda** (generally)

√ **su** (tanādi / svādi) - to hear, to listen to

√ su + nā / nu → sunā / suṇo (generally)

su + x → so (optionally when followed by Aorist, Future or Unreal Conditional endings)

E.g. **assosi** / asuṇi

√ **han** (bhūvādi) - to kill, to hit, to strike

√ han + ss ... → haṁ + ss ... → haṁch... / haṁkh ... → hañch ... / hañkh ...
(optionally when followed by Future or Unreal Conditional endings)

E.g. **hañchāmi** / **hañkhāmi** / hanissāmi

√ **har** (bhūvādi) - to carry, to bring

har + a → **hara** (generally), **hā** (optionally when followed by Past Imperfect or

E.g. **ahā** / ahara → **ahāsi** / ahari Aorist endings)

√ **hā** (bhūvādi, divādi) - to discard, to remove

√ hā + a → jahā, √hā + ya → hāya (generally)

√ hā + ss ... → hāh... (optionally when followed by Future or Unreal Conditional

E.g. jahissati / hāyissati / **hāhati** endings)

√ **hū** (bhūvādi) - to be, to exist

Present Tense, Imperative and Optative Moods → *ho* (√ hū + a → ho)

Past Perfect tense. → x

Past Imperfect tense → *huva*

***Aorist tense**

→ *ho* (with a few irregular forms)

Parassapada

	singular	plural
3 rd person	hosi, ahosi, hositto, ahosittho, ahu	hosimsu, ahosimsu, hesum, ahesum
1 st person	hosim, ahosim, ahum	hosimha, ahosimha, hosimhā, ahosimhā

***Future Tense**

Only the special stems *he, heha, hoha* are used.

Parassapada

	singular	plural
3 rd person	hessati, hehissati, hohissati hehiti, hohiti	hessanti, hehissanti, hohissanti hehinti, hohinti
2 nd person	hessasi, hehissasi, hohissasi hehisi, hohisi	hessatha, hehissatha, hohissatha hehitha, hohitha
1 st person	hessāmi, hehissāmi, hohissāmi hehāmi, hohāmi	hessāma, hehissāma, hohissāma hehāma, hohāma

Attanopada

3 rd person	hessate, hehissate, hohissate hehite, hohite	hessante, hehissante, hohissante, hehinte, hohinte, hessare, hehissare hohissare, hehire, hohire
2 nd person	hessase, hehissase, hohissase hehise, hohise	hessavhe, hehissavhe, hohissavhe hehivhe, hohivhe
1 st person	hessam, hehissam, hohissam	hessāmhe, hehissāmhe, hohissāmhe hehāmhe, hohāmhe

***Unreal Conditional Tense**

Only the stem *hava* (√hu + a → hava) is used with regular rules.

Exercises

1. To write notes, e.g., on the usage of various tenses and moods.
2. To give various verbal stems to be conjugated in various tenses and moods:
E.g. a. *labha* b. *dadā* c. *kāre* d. *karo* e. *dā* f. *je*.
3. To analyze an unseen verb form into its components and find out its **paradigmatic** form, i.e., 3rdper. sing. *parassapada*. Present Tense form (conjugated verbs given in dictionaries are usually of this form). Then use a dictionary to find its sense (i.e. that of the paradigmatic form) and the sense of the given verb.

E.g. *atāsāpīyittha*

1. *atāsāpīyi* + *ttha* (Past Perfect *Par.* 2nd per.plu, *Att.* 3rd per.sing
Past Imperfect *Par.* 3rd per.sing & 2nd per.plu, *Att.* 3rd per.sing
Aorist *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing)
2. a (**a-augment**) + *tāsāpīyi* + *ttha*
(Past Perfect **not possible with a-augment**
Past Imperfect *Par.* 3rd per.sing & 2nd per.plu, *Att.* 3rd per.sing
Aorist *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing)
3. a + *tāsāpīy--* + i (**I - insertion**) + *ttha*
(Past Imperfect **not possible with I-insertion**
(Aorist *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing)
4. a + *tāsāpī* + ya (**passive/ absolute sign**) + i + *ttha*
(Aorist *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing)
5. a + *tāsāp--* + ī (**ī- insertion**) + ya + i + *ttha*
(Aorist *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing)
6. a + *tās--* / *tas--* + āpe (**causal suffix**) + ī + ya + i + *ttha*
(Aorist *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing)

Then the **paradigmatic** form may be one of the following---

<i>tāsati</i>	or	<i>tasati</i>	(Bhūvādi)
<i>taṁsati</i>			(Rudhādi)
<i>tassati</i>			(Divādi)
<i>tāsuṇoti</i>	or	<i>tasuṇoti</i>	(Svādi)
<i>tāsunāti</i>	or	<i>tasunāti</i>	(Kiyādi)
<i>tāsoti, tāsute</i>	or	<i>tasoti, tasute</i>	(Tanādi)
<i>tāseti, tāsayati</i>	or	<i>taseti, tasayati</i>	(Curādi)

From the dictionary, it comes to be known that *tasati* (**Bhūvādi**) is the correct paradigmatic form, and that its sense is "fears, is afraid of".

Therefore, *atāsāpīyittha* is a **Causal Passive / Absolute** stem with the verbal ending *ttha* (Aorist Tense, *Par.* 2nd per.sing & plu., *Att.* 3rd per.sing) and it should be translated as "was / were caused to fear, to be afraid of".

Primary Derivatives

Format

Root / verbal stem + suffix → noun stem

Ex. √ labh + ta → labhita karo + nt → karont

Sense

Conventional sense – √ pur + isa → purisa “man”

Derivational sense - √ labh + ta → labhita “the one who got / gets”

Suffixal Cases (*sādhana*)

Suffixal cases signify the relations between the senses of roots denoting certain actions and those of *primary derivatives*, the nouns derived from them. They are so called because they are the properties of suffixes added to form those derivatives. There are altogether seven of them; some suffixes can have them all whereas others, only some of them. They can be explained best by using an example.

Ex. √ dā + ana → dāna (the suffix *ana* can have all seven *suffixal cases*)

If *ana* is of **subjective** case, *dāna* means “the one who gives”.

If ... of **objective** case, *dāna* means “the one which is given”.

If ... of **instrumental** case, *dāna* means “the one by / with which (one) gives”.

If ... of **dative** case, *dāna* means “the one to which (one) gives”.

If ... of **ablative** case, ... (*dāna* would not make sense, making another example necessary)

If ... of **locative** case, *dāna* means, “the place where or the time when (one) gives”.

If ... of **verbal** case, *dāna* means, “the action of giving”.

Ex. √ gam + ana → gamana

If *ana* is of **ablative** case, *gamana* means, “the place from which (one) goes”.

Some primary derivatives are used as main or auxiliary verbs. In this case, the **suffixal case** decides the respective **voice**.

subjective case → active voice

objective case → passive voice

verbal case → absolute voice

Those in cases other than the three above are not used as verbs.

Present Participles

Format: verbal stem + *ant* / *māna* / *āna* → present participle

Ex. gaccha + *ant* / *māna* / *āna* → gacchant / gacchamāna / gacchāna

Suffixal case: Depending on the **constituent verbal stems**, *present participle* suffixes may have **subjective**, **objective** or **verbal** case only.

If the stem is a *simple* / *causal active* one, the suffix has the *subjective* case.

If it is a *simple* / *causal passive* one, the suffix has the *objective* case.

Or if it is a *simple* / *causal absolute* one, the suffix has the *verbal* case.

Derivational rules:

A verbal stem may end in the vowel *a*, *ā*, *e* or *o* (it may be *u* for some *tanādi* stems). When it is combined with *present participle* suffixes ---

<u>ant</u> --	1. a + ant → ant	Ex. labha + ant → labhant
	2. ā + ant → ant	dadā + ant → dadant
	3. e + ant → ent	pāle + ant → pālent
	4. o + ant → ont	karo + ant → karont
	5. u + ant → vant	tanu + ant → tanvant
	*Exception. √ as + ant → sant	

<u>māna</u>	1. a + māna → amāna	Ex. labha + māna → labhamāna
	2. ā + māna → amāna	dadā + māna → dadamāna
	3. e + māna → emāna	se + māna → semāna
	4. o + māna → amāna	karo + māna → karamāna
	5. u + māna → umāna	tanu + māna → tanumāna
	*Exception. √ as + māna → samāna	

<u>āna</u>	1. a + āna → āna	Ex. labha + āna → labhāna
	2. ā + āna → āna	dadā + āna → dadāna
	3. e + āna → āna	kāre + āna → kārāna
	4. o + āna → āna	karo + āna → karāna
	5. u + āna → vāna	tanu + āna → tanvāna
	*exp: kuru + āna → kurvāna → kubbāna	

Note: *Ant* can be used with all verbal stems.

Māna or *āna* ... with all except *causal active* stems having the *causal* suffixes *e* or *āpe*.

Declensions

All *present participles* can have any gender.

*Those with *ant* --- are declined like *carant* in *masculine* & *neutral* genders. In *feminine* gender, the *feminine* suffix *ī* is added to them and declined like *dāsī*.

Ex. karont (*mas.* or *neu.*) karont + ī → karontī / karotī (*fem.*)

Note. √ as → sant (*mas.* or *neu.*) satī, santī (*fem.*)

The *locative singular* form of *sant*, i.e. *sati* and of *satī*, i.e. *satiyaṁ* is of common usage.

*Those with *māna* or *āna*--- are declined like *purisa* in *masculine* gender and like *rūpa* in *neutral* gender. In *feminine* gender, however, the *feminine* suffix *ā* is added to them and declined like *sālā*.

Ex. kurumāna (*mas.* or *neu.*) kurumāna + ā → kurumānā (*fem.*)

Usage and Sense

The suffix *ant* is generally used for *active* stems and occasionally others, whereas *māna* is commonly used for *passive* or *absolute* stems and sometimes for *active* ones. *Āna* is generally found in poetry as a substitute for *māna*.

Present participles can be treated as nouns or as verbs.

a. as a noun: Its translation depends on its *suffixal case*.

Ex. (*subjective case*)

(*objective case*)

pacant ... the one who cooks

pacīyamāna ... the one which is cooked

pācayant...the one who causes to cook

pācāpīyamāna ... the one who is caused to

(*verbal case*)

cook

pacīyamāna ... the action of cooking

pācāpīyamāna ... the action of causing to cook

b. as a verb: It can be used only as an auxiliary verb, not as the main verb, of a sentence. It may have any *voice*, which is determined by its *suffixal case*.

If it has *subjective case* → *active voice*

If --- *objective case* → *passive voice*

If --- *verbal case* → *absolute voice*

Past Participle

Format: root / verbal stem + *ta, na, tavant, navant, tāvin*

Suffixal case: They may have *subjective, objective* or *verbal case*.

Derivational rules:

a. Suffixes *ta, tavant, tāvin*

a1. They can directly be added to **roots** ending in vowels; if the radial vowel is *ā*, it is generally changed into *i* or *ī*.

E.g. √ *ṭhā* + *ta / tavant / tāvin* → *ṭhita / ṭhitavant / ṭhitāvin*

√ *gā* + *ta / tavant / tāvin* → *gīta / gītavant / gītāvin*

√ *ji* + *ta / tavant / tāvin* → *jīta / jītavant / jītāvin*

√ *nī* + *ta / tavant / tāvin* → *nīta / nītavant / nītāvin*

√ *su* + *ta / tavant / tāvin* → *suta / sutavant / sutāvin*

√ *bhū* + *ta / tavant / tāvin* → *bhūta / bhūtavant / bhūtāvin*

Exception:

√ *ñā* + *ta / tavant / tāvin* → *ñāta / ñātavant / ñātāvin*

√ *dhā* + *ta / tavant / tāvin* → *hita / hitavant / hitāvin*

a2. When they are added to roots ending in *n, m, or r*, these consonants are generally dropped.

E.g. √ *man* + *ta / tavant / tāvin* → *mata / matavant / matāvin*

√ *gam* + *ta / tavant / tāvin* → *gata / gatavant / gatāvin*

√ *kar* + *ta / tavant / tāvin* → *kata / katavant / katāvin*

Exception:

√ *kam* + *ta / tavant / tāvin* → *kanta / kantavant / kantāvin*

√ *dam* + *ta / tavant / tāvin* → *danta / dantavant / dantāvin*

a3. When they are added to some other roots ending in consonants, the final consonants of roots are assimilated with the initial *t* of the suffixes.

E.g. √ *labh* + *ta / tavant / tāvin* → *laddha / laddhavant / laddhāvin*

√ *muc* + *ta / tavant / tāvin* → *mutta / muttavant / muttāvin*

√ *pucch* + *ta / tavant / tāvin* → *puṭṭha / puṭṭhavant / puṭṭhāvin*

a4. When they are added to **simple / causal active** stems, the stem-ending vowel is replaced by the vowel **I** (**I**-insertion).

E.g. $\sqrt{\text{labh}} + a$ (*bhūvādi*) \longrightarrow labha
 labha + ta / tavant / tāvin \longrightarrow labhita / labhitavant / labhitāvin
 $\sqrt{\text{bhuñj}} + a$ (*rudhādi*) \longrightarrow bhuñja
 bhuñja + ta / tavant / tāvin \longrightarrow bhuñjita / bhuñjitavant / bhuñjitāvin
 $\sqrt{\text{kudh}} + ya$ (*divādi*) \longrightarrow kujjha
 kujjha + ta / tavant / tāvin \longrightarrow kujjhita / kujjhitavant / kujjhitāvin
 $\sqrt{\text{labh}} + aya$ (*causal*) \longrightarrow lābhaya
 lābhaya + ta \longrightarrow lābhayita

Note: The **suffixal case** of the resulting **past participle** can be one of all three in spite of the **active** form of the original stems.

b. Suffixes *na, navant*

b1. They are directly added to some **roots** ending in vowels; if the radial vowel is *ā*, it is generally changed into *i* or *ī*.

E.g. $\sqrt{\text{dā}} + na / navant \longrightarrow$ dinna / dinnavant
 $\sqrt{\text{hā}} + na / navant \longrightarrow$ hīna / hīnavant
 $\sqrt{\text{ci}} + na / navant \longrightarrow$ cina / cinavant
 $\sqrt{\text{khī}} + na / navant \longrightarrow$ khīṇa / khīṇavant
 $\sqrt{\text{lū}} + na / navant \longrightarrow$ lūna / lūnavant

b2. When they are added to roots ending in *d, r* or *m*, the final consonant of the root and the initial *n* of the suffix are assimilated.

E.g. $\sqrt{\text{chid}} + na / navant \longrightarrow$ chinna / chinnavant
 $\sqrt{\text{kir}} + na / navant \longrightarrow$ kiṇṇa / kiṇṇavant
 $\sqrt{\text{nam}} + na / navant \longrightarrow$ ninna / ninnavant

Note: Past participles derived directly from roots are generally given in dictionaries.

c. Declensions

All past participles can have any gender.

Those with the suffix *ta* or *na* are declined like *purisa* in masculine gender, like *rūpa* in neuter, whereas, in feminine gender, the feminine suffix *ā* is added to them, resulting in noun stems ending in *ā* and declined like *sālā*.

Those with *tavant* or *navant* are declined like *sīlavant* in masculine and neutral genders while, in feminine gender, the feminine suffix *ī* is added to them, resulting in noun stems ending in *ī* and declined like *dāsī*. A feminine stem can have two alternative forms, with *n* of the suffixes *tavant* or *navant* optionally elided.

Ex. gatavant + *ī* \longrightarrow gatavantī / gatavatī

On the other hand, those with *tāvin* are declined like *hatthin* in masculine, like *gāmin* in neutral genders while the feminine suffix *ī* is added to form a stem in feminine gender to be declined like *dāsī*.

Ex. thitāvin + *ī* \longrightarrow thitāvinī

Usage and Sense

Past participles can be used as either nouns or verbs.

With (*tavant*, *navant* or *tāvin*)

subjective case (Active voice and Past Tense)

With (*ta* or *na*)

subjective case (Active voice)

objective case (Passive voice)

verbal case (Absolute voice)

Verbs with *ta* or *na* are generally used in Past tense and sometimes in Present tense.

Ex. √ labh – to get, to obtain + a (*bhūvādi*) → labha

$$\text{labha} \quad + \text{ta} \quad \longrightarrow \quad \text{laddha}$$

√ labh – to get, to obtain + aya (*causal suffix*) → lābhaya

lābhaya + ta → lābhayita

laddha —

as **Noun**as **Verb**

the one who obtained (**subjective case**) obtained (**Active voice & Past Tense**)

the one which was obtained (**objective case**) was obtained (**Passive voice & Past**)

obtaining (**verbal case**)

was obtained (**absolute voice & Past**)

lābhayita -

as **Noun**as **Verb**

the one who caused to obtain (**sub. case**)

caused to obtain (**Active & Past**)

the one who was caused to obtain (**obj. case**) was caused to obtain (**passive & Past**)

causing to obtain (**verbal case**)

was caused to obtain (**absolute & Past**)

Future Participle

Format: root / verbal stem + *tabba*, *anīya*, *ya*

Suffixal case: It may have *objective* or *verbal* case.

Derivational rules:

a. Tabba

a1. It is directly added to a root ending in a vowel, with the radial vowel upgraded to its *guna* level, i.e., $i, \bar{i} \longrightarrow e$, $u, \bar{u} \longrightarrow o$.

E.g. $\sqrt{\text{dā} + \text{tabba}} \longrightarrow \text{dātabba}$

$$\sqrt{j}i + \text{tabba} \longrightarrow \text{j}etabba$$
$$\sqrt{\text{su} + \text{tabba}} \longrightarrow \text{sotabba}$$

a2. When it is added to a root ending in a consonant, the stem-ending consonant is assimilated with the *t* of *tabba*. Such forms are usually given in dictionaries.

E.g. $\sqrt{\text{gam} + \text{tabba}} \longrightarrow \text{gantabba}$

a3. It can also be added to **simple / causal active** stems. If a given stem ends in *e*, it should be added directly without any change. Otherwise, the stem-ending vowel should be replaced by the vowel *I*.

E.g. $\sqrt{\text{cur} + \text{e}}$ (*curādi*) \longrightarrow core

$$\text{core} + \text{tabba} \longrightarrow \text{coretabba}$$
$$\sqrt{\text{pac} + \text{a (bhūvādi)}} \longrightarrow \text{paca}$$

paca + tabba → pacitabba

$\sqrt{dā} + a$ (*bhūvādi*) \longrightarrow dadā
 dadā + tabba \longrightarrow daditabba
 $\sqrt{kar} + o$ (*tanādi*) \longrightarrow karo
 karo + tabba \longrightarrow karitabba
 $\sqrt{kar} + āpe / āpaya$ (*causal*) \longrightarrow kārāpe / kārāpaya
 kārāpe / kārāpaya + tabba \longrightarrow kārāpetabba / kārāpayitabba

Note: Here and, with the following suffixes also, the **active** form of the original stem is irrelevant to the **suffixal case** of the resulting **future participle**.

b. *Anīya*

a1. It is directly added to a root ending in a vowel, with the radial vowel upgraded to its *guṇa* level, i.e., $i, ī \longrightarrow ay$, $u, ū \longrightarrow av$.

E.g. $\sqrt{dā} + anīya \longrightarrow dānīya$ ($ā + a \longrightarrow ā$)
 $\sqrt{ji} + anīya \longrightarrow jayanīya$
 $\sqrt{su} + anīya \longrightarrow savanīya$

a2. It is directly added to the roots ending in consonants.

E.g. $\sqrt{gam} + anīya \longrightarrow gamanīya$

a3. It can sometimes be added to **simple active** stems, and to **causal active** ones in general. The stem-ending vowel should be dropped.

E.g. $\sqrt{pad} + ya$ (*divādi*) \longrightarrow pajja
 pajja + anīya \longrightarrow pajjanīya
 $\sqrt{kar} + āpe$ (*causal*) \longrightarrow kārāpe
 kārāpe + anīya \longrightarrow kārāpaṇīya ($n > ṇ$ on account of r)

c. *Ya*

It is directly added to roots. Future Participles with the suffix *ya* are usually given in dictionaries; therefore, their derivational rules are not given here. Some examples would suffice.

E.g. $\sqrt{dā} + ya \longrightarrow deyya$
 $\sqrt{ji} + ya \longrightarrow jeyya$
 $\sqrt{nī} + ya \longrightarrow neyya$
 $\sqrt{gam} + ya \longrightarrow gamma$
 $\sqrt{labh} + ya \longrightarrow labbha$
 $\sqrt{kar} + ya \longrightarrow kāriya$

Declensions:

Future Participles can be declined in all genders, i.e., like *purisa* in Masculine gender, like *rūpa* in Neutral and like *sālā* in Feminine gender.

Usage and Sense:

Future Participles can be used as nouns or verbs. They may have **objective case (passive voice)** or **verbal case (absolute voice)** but an **Indefinite Tense** as verbs.

E.g. √ khād - to eat, to consume + a (<i>bhūvādi</i>)	→ khāda
khāda + tabba	→ khāditabba
√ khād + āpe (<i>causal</i>)	→ khādāpe
khādāpe + tabba	→ khādāpetabba

Khāditabba

-As a Noun

The one which should be eaten (*objective case*)

The propriety of eating (*verbal case*)

-As a Verb

should be eaten (*passive voice*)

should be eaten (*absolute voice*)

Khādāpetabba

-As a Noun

The one who should be caused to eat

(*Objective case*)

The propriety of causing to eat

(*Verbal case*)

-As a Verb

should be caused / made to eat

(*Passive voice*)

should be caused / made to eat

(*Absolute voice*)

Infinitive

Format: root / verbal stem + *tuṃ, tāye, tave, tuye*

Suffixal Case: verbal case only (and **absolute voice** only as a verb).

Derivational rules:

a. They are directly added to a root ending in a vowel, with the radial vowel upgraded to its *guṇa* level, i.e., *i, ī* → *e*, *u, ū* → *o*.

E.g. √ dā + tuṃ / tāye / tave / tuye	→ dātuṃ / dātāye / dātave / dātuye
√ ji + tuṃ / tāye / tave / tuye	→ jetuṃ / jetāye / jetave / jetuye
√ nī + tuṃ / tāye / tave / tuye	→ netuṃ / netāye / netave / netuye
√ su + tuṃ / tāye / tave / tuye	→ sotuṃ / sotāye / sotave / sotuye
√ hū + tuṃ / tāye / tave / tuye	→ hotuṃ / hotāye / hotave / hotuye

b. When they are added to roots ending in consonants, the stem-ending consonant is assimilated with the initial *t* of the suffixes. Such forms (mostly with the suffix *tuṃ*) are usually given in dictionaries.

E.g. √ gam + tuṃ / tāye / tave / tuye	→ gantuṃ / gantāye / gantave / gantuye
√ han + tuṃ / tāye / tave / tuye	→ hantuṃ / hantāye / hantave / hantuye
√ vac + tuṃ / tāye / tave / tuye	→ vattuṃ / vattāye / vattave / vattuye
√ kar + tuṃ / tāye / tave / tuye	→ kattuṃ, kātuṃ / kattāye, kāttāye / kattave, kātave / kattuye, kātuye

c. It can also be added to **simple / causal active** stems. If a given stem ends in *e*, it should be added directly without any change. Otherwise, the stem-ending vowel should be replaced by the vowel *i*.

E.g. √ cur + e (<i>curādi</i>)	→ core
√ core + tuṃ / tāye / tave / tuye	→ coretuṃ / coretāye / coretave / coretuye
√ pac + a (<i>bhūvādi</i>)	→ paca
√ paca + tuṃ / tāye / tave / tuye	→ pacituṃ / pacitāye / pacitave / pacituye
√ jñā + nā (<i>kiyādi</i>)	→ jānā
√ jānā + tuṃ / tāye / tave / tuye	→ jānituṃ / jānitāye / jānitave / jānituye

√ kar + o (*tanādi*) → karo

√ karo + tum / tāye / tave / tuye → karitum / karitāye / karitave / karituye

[**Note:** Here also the **active** form of the original stem is irrelevant to the **suffixal case** of the resulting **Infinitive**.]

They are **indeclinables** -- they cannot be declined. However, they are generally viewed as nouns having the **Dative** case, and sometimes, other cases too.

Usage and Sense

Generally speaking, their usage is rather similar to that of their English counterparts, i.e., as auxiliaries to other verbs.

E.g. puriso kamman **kātum** (infinitive derived from the **root** √ kar) gacchati

= (The / a) man goes **to do** work.

puriso kamman **kāretum** (derived from the **causal active stem** *kāre*) vadati

= (The / a) man speaks **to cause to do** work, i.e., to make (someone) work.

Gerund

Format: root / verbal stem + *tvā, tvāna, tuna, ya, cca* Gerund

Suffixal case: **verbal case** only (and **absolute voice** only as a verb).

Derivational rules:

a. *Tvā*

a1. It can be directly added to roots ending in vowels with the radial vowels, if long, shortened.

E.g. √ su + tvā → sutvā

√ hū + tvā → hutvā

√ dā + tvā → datvā

*exception-- √ hā + tvā → hitvā

a2. It can also be added to roots ending in consonants; in this case, the final consonant of the root may be elided **OR** it may be assimilated to *t* of *tvā*.

E.g. √ vac + tvā → vatvā

√ bhuj + tvā → bhutvā

√ gam + tvā → gantvā

√ labh + tvā → laddhā

√ dis + tvā → disvā

a3. It can be added to **simple / causal active** stems. If a given stem ends in *e*, there is no change; otherwise, the stem-ending vowel is replaced by the vowel *i*.

E.g. √ cur + e(*curādi*) → core core + tvā → coretvā

√ pac + a(*bhūvādi*) → paca paca + tvā → pacitvā

√ kī + nā(*kiyādi*) → kiṇā kiṇā + tvā → kiṇitvā

√ su + ṇo(*svādi*) → suṇo suṇo + tvā → suṇitvā

Note: Here, with the following suffixes also, the **active** form of the original stem is irrelevant to the **suffixal case** of the resulting **Gerund**.

b. Tvāna

It is a substitute of *tvā* in poetry; gerunds with *tvāna* are derived using the same derivational rules as those for *tvā*.

c. Tuna

It is another poetic substitute; the rules for deriving the *tun-*infinitive should be used.

d. Ya

It is generally added to roots / verbal stems preceded by prefixes.

d1. It is directly added to roots ending in *ā*.

E.g. pa √ hā + ya → pahāya

abhi √ ñā + ya → abhiññāya (also **abhiññā** sometimes)

paṭi-saṁ √ khyā + ya → paṭisaṁkhyāya (also **paṭisaṁkhyā** sometimes)

d2. It is also added to roots ending in consonants, resulting in the assimilation of the final consonant and *y* of the suffix. Here the derivational rules for verbal stems with the *Divādi* sign *ya* are used.

E.g. ni √ sad + ya → nisajja ā √ rabh + ya → ārabha

d3. It is also added to some verbal stems; the stem vowel is replaced by the vowel *I*.

E.g. abhi √ vad + a (*rudhādi*) → abhivanda

abhivanda + ya → abhivandiya

e. Cca

It is derived from the Sanskrit suffix *tya*. It is also used for some roots / verbal stems preceded by prefixes.

e1. It is directly added to **vowel** roots.

E.g. pa √ i + cca → pecca

paṭi √ i + cca → paṭicca

e2. When it is added to roots ending in *n* or *r*, the final consonant of the root is dropped.

E.g. ā √ han + cca → āhacca

saṁ √ kar + cca → sakkacca

Usage and sense

It is also an indeclinable. It is generally used as an auxiliary verb of **absolute voice** denoting an action prior to another.

E.g. puriso bhattam **bhuñjītvā** (derived from the **simple active stem** *bhuñja*) sayati = (The / A) man **eats** the food **and** sleeps. (**Or**) Having eaten, (the / a) man goes.

puriso dārakam **bhuñjāpetvā** (from the **causal active stem** *bhuñjāpe*) gacchati = (The / A) man **makes** the child eat **and** goes. (**or**) Having made the child eat, (the / a) man goes.

Exercises

a. To write notes on various topics;

E.g. 1. declensions of past participles 2. usage and sense of present participles

3. derivational rules of infinitives

b. To analyse an unseen **primary derivative** form and use a dictionary to get its meaning. Those derived from the roots with suffixes directly added to them are usually given in dictionaries, but others derived from **simple / causal active** stems are generally not; therefore, it is necessary to have the ability to analyse such a form.

E.g. **nisīdāpitānaṁ**

1. **nisīdāpita** (noun stem) + **Dative** or **Genitive** case, Plu. no

2. **nisīdāpi** + **ta** (past participle suffix)

3. **nisīdāp---** + **i** --- insertion + **ta**

4. **nisīd** --- + **āpe** (causal suffix) + **i** + **ta**

Then its possible **paradigmatic** forms may be as follows. (It is assumed that the given instance is derived from a verbal stem, not directly from a root).

nisīdati nisīdāti nisīdeti nisīdoti

From a dictionary, it may be found that the correct form is ---

nisīdati [*ni* √ *sad* - meaning "to sit" + *a* (*bhūvādi*) + *ti*]. Then the stem **nisīdāpita** is a **past participle** with the suffix *Ta*, derived from the **causal active** stem **nisīdāpe**, of *ni* √ *sad*. Depending on the context, it may have **subjective**, **objective** or **verbal case**. It can be translated---

As a noun

- The one who caused (someone) to sit (**subjective case**)
- The one who was caused to sit (**objective case**)
- Causing to sit (**verbal case**)

As a verb

- caused to sit (**active voice**)
- was caused to sit (**passive voice**)
- was caused to sit (**absolute voice**)

Primary Derivative Nouns

Format:	root / verbal stem + various suffixes	→ nouns
Ex. √ dā	+ ana	→ dāna (root + suffix)
√ vad	+ a (<i>rudhādi</i>)	→ vanda
vanda	+ ana	→ vandanā (stem + suffix)

Suffixal Case: various cases are possible with various suffixes. They are seldom used as verbs and usually given in dictionaries; therefore, they are not given in detail here.

Sandhi Rules and Examples

Abbreviations

V₁ = Preceding vowel SV₁ = Preceding short vowel

LV₁ = Preceding long vowel

V₂ = Following vowel SV₂ = Following short vowel

LV₂ = Following long vowel

C₁ = Preceding consonant C₂ = Following consonant

A. Vowel Sandhi (V₁ + V₂ / C₂ → ?)

1. V₁ + V₂ → V₂
 Ex. tīṇi + imāni → tīṇimāni
 a. V₁ + i / ī → i / ī → e
 Ex. tassa + idaṃ → tass -- + idaṃ → tassedaṃ
 b. V₁ + u / ū → u / ū → o
 Ex. na + upeti → n -- + upeti → nopeti
2. V₁ + V₂ → V₁
 Ex. iti + api → itipi
 a. i / ī / e + V₂ → y + V₂
 Ex. karoti + assa → karotyassa
 me + ayaṃ → my- + ayaṃ → myāyaṃ (rule- 4)
 * iti + eva → itveva / icceva (with rule- 8)
 b. u / u / o + V₂ → v + V₂
 Ex. su + āgataṃ → svāgataṃ
 ko + attho → kvattho
 * go + V₂ → gav + V₂
 Ex. go + eḷakaṃ → gaveḷakaṃ
 go + assaṃ → gavāssaṃ (rule-4)
3. V₁ + V₂ → V₁ + g / t / d / n / m / y / r / v + V₂
 Ex. putha + eva → puthageva
 tasmā + iha → tasmātiha

atta + atthaṃ → attadattaṃ

ito + āyati → itonāyati

idha + āhu → idhamāhu

hoti + eva → hotiyeva

vutti + esā → vuttiresā

ti + aṅgulaṃ → tivaṅgulaṃ

* cha + V₂ → cha + ḷ + V₂

Ex. cha + abhiññā → chaḷabhiññā

4. SV₁ + C₂ → LV₁ + C₂

Ex. tatra + ayaṃ → tatr- + ayaṃ (rule-1) → tatrāyaṃ

5. LV₁ + C₂ → SV₁ + C₂

Ex. sammā + akkhāto → sammā + dakkhāto (rule-3)
 → sammadakkhāto

6. V₁ + C₂ → V₁ + (C₂)²

Ex. idha + pamādo → idhappamādo

ni + ghoso → nighghoso* → nigghoso

7. e / o + V₂ / S₂ → a + V₂ / S₂ (*no further sandhi possible)

Ex. akaramhase + te → akaramhasa + te

eso + attho → esa + attho

eso + gacchaṃ → esa + gacchaṃ

Note: Elision of preceding or following vowels is optional.

B. Consonantal Sandhi (C₁ + C₂ → ?)

8. C₁ (t-vagga) + y → [Corresponding C (c-vagga)]²

Ex. t + y → cc; th + y → chch* → cch

ati + antaṃ → aty + antaṃ (rule - 2a) → accantaṃ

9. C_1 (**other vaggas**) + y \longrightarrow [Corresponding C
(**corresponding vagga**)]²

Ex. k + y \longrightarrow kk; kh + y \longrightarrow khkh* \longrightarrow kkh

sak + ya \longrightarrow sakka

lup + ya \longrightarrow luppa

exception; ṇ + y \longrightarrow ññ

kāruṇ + ya \longrightarrow kāruñña

10. For non-vagga consonants combined with y,

(a) r + y \longrightarrow yy: pari + esanā \longrightarrow

pary + esanā (rule-3) \longrightarrow payyesanā

(b) l + y \longrightarrow ll: sākā + ya \longrightarrow sākalla

(c) v + y \longrightarrow vv \longrightarrow bb: sev + ya \longrightarrow sebba

(d) s + y \longrightarrow ss: somanas + ya \longrightarrow somanassa

(e) h + y \longrightarrow yh: gārah + ya \longrightarrow gārayha

11. h + v \longrightarrow vh: bahu + ābādho \longrightarrow bahvābādho
 \longrightarrow bāvābādho

12. Other consonantal changes

(a) t \longrightarrow ṭ: dukkatam \longrightarrow dukkaṭam

(b) th \longrightarrow ṭh: atthakathā \longrightarrow atthakaṭhā

(c) n \longrightarrow ṇ: paṇidhānam \longrightarrow paṇidhānam

(d) r \longrightarrow l: paripanno \longrightarrow palipanno

Pure Nasal Sandhi ($SV_1 + m + V_2 / S_2$)

13. $SV_1 + V_2 / S_2 \longrightarrow SV_1 + m + V_2 / S_2$

Ex. cakkhu + udapadi \longrightarrow cakkhum + udapādi

akkhi + rujati \longrightarrow akkhiṃ + rujati

14. $SV_1 + m \longrightarrow SV_1$

Ex. sam + ratto \longrightarrow sa + ratto \longrightarrow sāratto (rule - 4)

tāsam + aham \longrightarrow tāsa + aham \longrightarrow tāsāham (rule - 1 & 4)

puṃ + liṅgam \longrightarrow pu + liṅgam \longrightarrow pulliṅgam (rule - 6)

15. $m + V_2 + C_2 \longrightarrow m + C_2$

Ex. kim + idāni \longrightarrow kimdāni

16. $m + V_2 + (C_2)^2 \longrightarrow m + C_2$

Ex. puppham + assā \longrightarrow pupphamsā

17. $m + C_2$ (**vagga**) \longrightarrow Final C (**corresponding vagga**) + C_2 (**vagga**)

Ex. sam + gato \longrightarrow saṅgato

18. $m + ya / eva / hi \longrightarrow ñ + ya / eva / hi$

Ex. yam + yadeva \longrightarrow yañ + yadeva \longrightarrow

yaññadeva (rule - 9)

paccatam + eva \longrightarrow paccatañ + eva \longrightarrow

paccataññeva (rule - 6)

tam + hi \longrightarrow tañhi

19. sam + y \longrightarrow sañ + y

Ex. sam + yojanam \longrightarrow sañ + yojanam \longrightarrow

saññojanam

20. $m + V_2 \longrightarrow m / y / d + V_2$

Ex. tam + āhu / idam / anattā \longrightarrow tamāhu / tayidam
/ tadanattā

Compounds

Format: noun stem + noun stem \longrightarrow noun stem

Ex. *uttama* + *purisa* \longrightarrow *uttamapurisa*

Note: -Here a **noun stem** as a member of a compound can be an ordinary noun, a pronoun, a numeral, a primary or secondary derivative

--- anything except **conjugated verbs**.

- If a noun stem ending in *-as* is any member but the last of a compound, the ending *as* is changed into *o*.

Ex. *manas* + *dhātu* \longrightarrow *manodhātu*

Note on Abbreviations

In the following sections, different types of Pali compounds would be described using special notations. A brief overview of the symbols used and their usage should be given here.

- **Capital letters** such as A, B, C, etc., are used to denote different noun stems referring to different entities.
- **Identical letters** with **different subscripts** such as, A_{sub} , A_{mod} , are used to denote different noun stems of identical content, i.e., those referring to the same entity.
- Subscripts are used to denote the type of the noun stem concerned.
- Subscripts used:
 - com. = standard of comparison
 - ind. = indeclinable (prefixes included)
 - num. = numeral
 - dir. = direction (east, etc.)
 - mod. = modifier
 - sub. = substantive

a. Kammadhāraya (Adjectival Compounds)

In this type, **two** different noun stems having **identity of content** are combined into a single noun and the whole compound follows **the last member** in case, gender and number.

1.¹ $A_{\text{mod}} + A_{\text{sub}} \longrightarrow A_{\text{sub}}$ (sense, gender & number)

$A_{\text{mod}} \longrightarrow A_{\text{sub}}$ (Identity relation)

Trs.: " A_{sub} , which is A_{mod} ."

2.² $A_{\text{sub}} + A_{\text{mod}} \longrightarrow A_{\text{sub}}$ (sense)
 A_{mod} (gender & number)

$A_{\text{mod}} \longrightarrow A_{\text{sub}}$ (Identity relation)

Trs.: " A_{sub} , which is A_{mod} ."

3.³ $A_{\text{mod1}} + A_{\text{mod2}} \longrightarrow A_{\text{sub}}$ (sense, gender & number)

$A_{\text{mod1}} \longrightarrow A_{\text{sub}}$ (Identity relation)

$A_{\text{mod2}} \longrightarrow A_{\text{sub}}$ (Identity relation)

Trs.: " A_{sub} , which is both A_{mod1} and A_{mod2} ."

¹ *visesana-pubbapada*

² *visesanuttarapada*

³ *visesanobhayapada*

4.¹ A_{sub} + A_{com} → A_{sub} (sense, gender & number)

A_{com} → A_{sub} (*Figurative* identity relation)

Trs.: "A_{sub}, which is *like* A_{com}"

5.² A + *iti* + B → B (sense, gender & number)

(A + *iti*) → B (Identity relation)

Trs.: "B, which takes place by way of A"

Note: the indeclinable *iti* is dropped in the resulting compound.

6.³ A + *eva* + B → B (sense, gender & number)

(A + *eva*) → B (*Emphasized* identity relation)

Trs.: "B, which is really / only A"

Note: the indeclinable *eva* is dropped in the resulting compound.

7.⁴ A_{ind} + A_{sub} → A_{sub} (sense, gender & number)

A_{ind} → A_{sub} (identity relation)

Trs.: "A_{sub}, which is A_{ind}"

b. Digu (Numeral Compounds)

It is a special type of *Kammadhāraya* compound; its characteristic is that the **first member** of the compound must be a **cardinal numeral**. It is classified into two types --- *samāhāra* (**collective**) and *asamāhāra* (**individual**).

A_{num} + A_{sub} → A_{sub} (Sense)

(If *samāhāra*, **neutral** gender & **Singular** number)

(If *asamāhāra*, gender and number of A_{sub})

A_{num} → A_{sub} (Identity relation)

Trs.: "A_{sub}, which is A_{num}"

c. Tappurisa (Dependent Determinative Compounds)

In this type, **two** noun stems of **different content** are combined into a single one. The first member is related to the second in one of six relations, namely, *accusative*, *instrumental*, *dative*, *ablative*, *genitive* and *locative*.

A + B → B (sense, gender & number)

A → B (*accusative* relation) Trs.: "B to A"

A → B (*instrumental* relation) Trs.: "B with / by A"

A → B (*dative* relation) Trs.: "B for A"

A → B (*ablative* relation) Trs.: "B from A"

A → B (*genitive* relation) Trs.: "B of A"

A → B (*locative* relation) Trs.: "B at / on / in A"

Sometimes, the first member has a case ending, which indicates its relation to the last one.⁵

¹ *upamānuttarapada*

² *sambhāvanāpubbapada*

³ *avadhāraṇapubbapada*

⁴ *pādipubbapada* / *kunipātapubbapada*

⁵ *alutta-tappurisa*

Again, the format is reversed at times but the resulting sense, etc. is not changed. In such a case, the first member usually is a prefix or an indeclinable.¹

B + A \longrightarrow B (sense, gender & number)

Relations and translations are the same as above.

d. Abyayībhāva (Adverbial Compounds)

In this type ---

1. The **first member** is a **prefix** or an **indeclinable**.

2. The first member is related to the second in one of **seven** relations, namely, *nominative, accusative, instrumental, dative, ablative, genitive* and *locative*.

A_{ind} + B \longrightarrow A (sense, **neutral** gender & **singular** number)

B \longrightarrow A (*nominative* relation) Trs.: "Every A", etc.

B \longrightarrow A (*accusative* relation) Trs.: "A to B"

B \longrightarrow A (*instrumental* relation) Trs.: "A with / by B"

B \longrightarrow A (*dative* relation) Trs.: "A for B"

B \longrightarrow A (*ablative* relation) Trs.: "A from B"

B \longrightarrow A (*genitive* relation) Trs.: "A of B"

B \longrightarrow A (*locative* relation) Trs.: "A at / on / in B"

e. Dvanda (Copulative / Aggregative Compounds)

Here **two or more** members of **different content** are combined into a compound. It has two types --- *samāhāra* (collective) and *asamāhāra* (individual).

A + B + --- \longrightarrow AB--- (sense)

(If *samāhāra*, **neutral** gender & **Singular** number)

(If *asamāhāra*, gender and number of the **last member**)

A \searrow
B \nearrow C (the same relation to another word in the given context)

Ex. "AB goes" means "A goes and B goes too".

Trs. "A and B"

f. Bahubbīhi (Relative Compounds)

Here **two** members of the **same** or **different content** are combined to mean **something other** than the members themselves.

1.² A_{mod} + A_{sub} \longrightarrow B (sense, gender, number)

A_{mod} \longrightarrow A_{sub} (Identity relation)

B \longrightarrow A_{mod} (or) A_{sub} (*accusative, instrumental, dative, ablative, genitive* or *locative* relation)

Trs. "The one having A_{sub}, which is A_{mod} "

¹ amādi-tappurisa

² dvipadatulyādhikaraṇa

- 2.¹ A + B → C (sense, gender, number)
 A → B (*accusative, instrumental, dative, ablative, genitive or locative relation*)
 C → B (*accusative, instrumental, dative, ablative, genitive or locative relation*)
- If A → B (*accusative relation*) Trs.: "The one having B to A"
 A → B (*instrumental relation*) Trs.: "The one having B with / by A"
 A → B (*dative relation*) Trs.: "The one having B for A"
 A → B (*ablative relation*) Trs.: "The one having B from A"
 A → B (*genitive relation*) Trs.: "The one having B of A"
 A → B (*locative relation*) Trs.: "The one having B at / on / in A"

- 3.² *saha* + A → B (sense, gender & number)
 [Note: *saha* > *sa* when followed by a consonant, i.e., of the second member]

A → C (the same relation to another word in the given context)
 B → C

Trs. "One having A with it / him / her"

Ex. "B, who is *saha*A, goes" means "B goes with A, i.e., B goes and A goes too".

- 4.³ (A + B)_{com} → C (sense, gender, number)
 A → B (*genitive relation*)
 C → B (*genitive relation*)

Trs. "One having B, which is like B of A"

- 5.⁴ A_{num} + B_{num} → (A_{num} or B_{num})
 (sense, gender & number of **the noun it qualifies**)

Ex. "chappañca" means "six or five".

- 6.⁵ A_{dir} + B_{dir} → (the ordinal point between A_{dir} or B_{dir})
 (sense, gender & number of **the noun it qualifies**)

Ex. "pubbadakkhiṇa" means "south-west".

g. Negative Compounds

Here, the **first** member is the **indeclinable Na** of negative sense. It has two types.

- 1.⁶ Na + A → non - A (gender & number of A)

Trs. "One, which is not A **or** which is opposite to A **or** which is other than A **or** which is similar to A."

- 2.⁷ Na + A → B (sense, gender & number)

Trs. "One which does not have A"

¹ *dvipadabhinnaḍhikaraṇa*

² *sahapubbapada*

³ *upamāṇapubbapada*

⁴ *saṅkhyobhaya*

⁵ *disantarāḷattha*

⁶ *nanipātāpubbapada-kammadhāraya*

⁷ *nanipātāpubbapada-bahubbīhi*

Secondary Derivatives (Taddhita)

Format: noun stem + suffix → noun stem

Ex. purisa + tā → purisatā

There are **six** types of secondary derivatives. They usually reflect the gender of **the content they represent**. There are exceptions, of course, which are to be mentioned in due course.

Notes on Derivations:

1. The initial or final **ṇ** of certain suffixes is only a sign indicating that the **first vowel** of the stem must go through *vuddhi* process unless followed by a **double consonant**; otherwise it is not a part of the resulting derivative and, consequently, to be dropped. The suffix with **ṇ** removed, or originally without it, is called the **working suffix** and forms the real part of the derivative.

Ex. adhipati + ṇeyya → ādhipateyya (*a* > *ā* due to *vuddhi*. the *vuddhi* sign **ṇ** is dropped and, thereby, the **working suffix** made into *eyya*)

2. If a **working suffix** begins with a consonant, it is added directly to the stem; on the contrary, if it has a vowel as its initial, the stem-ending vowel is usually dropped.

Ex. dhana + vant → dhanavant
puppha + ita → pupphita

*EXCEPTIONS:

1. With the suffix *ṇya*, the stem-ending vowel is dropped or replaced by the vowel *i*.

E.g. alasa + ṇya → ālasya (OR) ālasiya

2. With the suffix *ṇa*, the stem-ending vowel is dropped unless it is *u*; if *u*, it is changed into *av*.

E.g. suci + ṇa → soca
paṭu + ṇa → pāṭava

3. When **consonantal** stems take *secondary derivative* suffixes, the stem-ending consonants are removed and they are treated as if they were vowel stems.

Ex. *hatthin* would be treated as *hatthi*.

- But stems ending in - *AS* retain the ending -*s* with the suffix *VIN*, and also with those having initial **vowels**.

Ex. tapas + vin → tapasvin* → tapassin
manas + ṇika → māṇasika

- With other working suffixes having initial consonants, - *as* is usually changed into *o*.

Ex. ayas + maya → ayomaya

Notes on Gender and Declensions:

1. **Secondary Derivatives** usually reflect the gender of **the content they represent**. There are exceptions, which are as follows.

a. Derivatives formed with the suffixes *ṇya*, *tta* or *ttana* are of **neutral** gender.

Ex. purisa + tta / ttana → purisatta / purisattana
alasa + ṇya → ālasya (or) ālasiya

b. Those with *tā* are of **feminine** gender.

Ex. purisa + tā → purisatā

2. Those having **flexible gender** and ending in - *a*, are declined like *purisa* in Mas., like *rūpa* in Neu., and take the feminine suffix *ā* to form feminine stems ending in - *ā* and declined like *sālā*.

Ex. saddhā + ṇa → saddha (Mas. **OR** Neu.)
saddha + ā → saddhā (Fem.)

3. Those with *vant* or *mant* end in - *ant*. They are to be declined like *sīlavant* in **masculine** or **neutral** genders. However, in the feminine gender, the feminine suffix *ī* is added to form a feminine stem ending in *ī*, which is to be declined as *dāsī*.

Ex. dhana + vant → dhanavant (Mas. **OR** Neu.)
dhanavant + ī → dhanavantī **OR** dhanavatī (Fem.)
sati + mant → satimant (Mas. **OR** Neu.)
satimant + ī → satimantī **OR** satimatī (Fem.)

4. Those with *vin* or *in* end in - *in*. They are declined like *hatthin* in masculine gender and like *gāmin* in neutral. Feminine stems are formed with the suffix *ī* as in Rule 4.

Ex. medhā + vin → medhāvin (Mas. **OR** Neu.)
medhāvin + ī → medhāvinī (Fem.)
daṇḍa + in → daṇḍin (Mas. **OR** Neu.)
daṇḍin + ī → daṇḍinī (Fem.)

A. Bhāva (Abstract Derivative)

Format: noun stem + suffix → Abstract stem

Suffixes used: *ṇya*, *ṇeyya*, *ṇa*, *kaṇ*, *tta*, *ttana*, *tā*

Ex. dāraka (*child*) + tta → dārakatta (*childhood*)
alasa (*lazy*) + tā → alasatā (*laziness*)

A1. With *ṇya*, *ṇeyya*, *ṇa*, *kaṇ*

The resulting derivative is usually of **neutral** gender.

Ex. alasa + ṇya → ālasya (or) ālasiya
adhipati + ṇeyya → ādhipateyya
suci + ṇa → soca
paṭu + ṇa → pāṭava
rāmaṇīya + kaṇ → rāmaṇīyaka

A2. With *tta*, *ttana*, *tā*

Ex. purisa + tta / ttana / tā → purisatta / purisattana / purisatā

B. Assatthi (Possessive Derivatives)

Format:

noun stem (**the possessed**) + suffix → noun stem (**the possessor**)

Some suffixes used: *vant, mant, vin, ṇa, in, ita, ika, ila, āla*

Possessive derivatives are of **flexible** gender; they take the gender of the possessor.

Ex.	dhana (<i>riches</i>) + vant	→	dhanavant (<i>the one that possesses riches</i>)
	sati (<i>mindfulness</i>) + mant	→	satimant (<i>the one that possesses mindfulness, i.e., the mindful one</i>)
	medhā (<i>wisdom</i>) + vin	→	medhāvin (<i>the one that possesses wisdom</i>)
	daṇḍa (<i>stick</i>) + in	→	daṇḍin (<i>the one that possesses a stick</i>)
	saddhā (<i>faith</i>) + ṇa	→	saddha (<i>the one that possesses faith</i>)
	puppha (<i>flower</i>) + ita	→	pupphita (<i>the one that possesses flowers</i>)
	mālā (<i>garland</i>) + ika	→	mālīka (<i>the one that possesses garlands</i>)
	jaṭā (<i>locks of hair</i>) + ila	→	jaṭīla (<i>the one that possesses locks of hair</i>)
	vācā (<i>speech</i>) + āla	→	vācāla (<i>the one that possesses speech, i.e., a talkative person</i>)

Note: The suffix *vant* is used ONLY for noun stems ending in *a* while *mant*, ONLY for those ending in other vowels.

C. Abyaya (Indeclinable Derivative)

Format:

noun stem + suffix → indeclinable

Suffixes used: *dhā, kkhattum, jjha, so, thā, thattā, tham, jja, jju, tana, etc.*

The resulting derivatives become indeclinables of various senses.

C1. With *kkhattum*

It is used with numerals to derive **frequency** derivatives.

Ex. eka (<i>one</i>)	+ kkhattum	→	ekakkhattum (<i>once</i>)
dvi (<i>two</i>)	+ kkhattum	→	dvikkhattum (<i>twice</i>)

C2. With *dhā, jjha, so*

The suffix *dhā* follows numerals, *jjha* is added to *eka* and *dvi*, while *so* is after *bahu*, etc to form derivatives of the sense *vibhāga* ("portion, section, segment")..

Ex. eka (<i>one</i>)	+ dhā / jjha / so	→	ekadhā / ekajjha / ekaso (<i>one portion or section, or segment</i>)
dvi (<i>two</i>)	+ dhā / jjha	→	dvidhā / dvijjha (<i>two portions or sections or segments</i>)
bahu (<i>many, much</i>) + so		→	bahuso (<i>many portions</i>)

C3. With *thā, thattā, tham*

They are usually added to pronouns to form derivatives of the sense *pakāra* ("sort, kind").

Ex. ta	+	thā / thattā	→	tathā / tathattā (<i>that sort, that kind</i>)
ima	+	ttham	→	ittham (<i>this sort, this kind</i>)

C4. *ima* with *jja*, *samāna* and *apara* with *jju*

<i>ima</i>	+	<i>jja</i>	→	<i>ajja</i> (<i>this day, i.e., today</i>)
<i>samāna</i> (<i>same, similar</i>)	+	<i>jju</i>	→	<i>sajju</i> (<i>the same time, the same day</i>)
<i>apara</i> (<i>the next, the other</i>)	+	<i>jju</i>	→	<i>aparajju</i> (<i>the next day, the other day</i>)

C5. With *tana*

It is added to stems denoting various senses of time, to form derivatives of the sense *bhava* ("one that takes place, one that happens").

Ex. <i>ajja</i> (<i>today</i>)	+	<i>tana</i>	→	<i>ajjatana</i> (<i>an event taking place today</i>)
<i>sve</i> (<i>tomorrow</i>)	+	<i>tana</i>	→	<i>svātana</i> (<i>an event taking place tomorrow</i>)

C6. With *to*, etc.

The suffixes *to*, etc. carry the sense of certain case-endings and are added to **pronoun stems** to form **indeclinable** derivatives of **fixed cases**. The suffix *to* generally carries the sense of *ablative* case, and occasionally of other cases; *dā*, *dācanam*, *dāni*, *rahi*, and *dhunā* each carry the **locative sense in time** while the rest of suffixes, the **locative sense in space**.

Ex. <i>ta</i> (<i>that</i>)	+	<i>to</i>	→	<i>tato</i> (<i>from that, i.e., from there</i>)
	+	<i>dā</i>	→	<i>tadā</i> (<i>at that time, i.e., then</i>)
	+	<i>tha</i>	→	<i>tattha</i> (<i>at that place, i.e., there</i>)

	sabba,	ya,	ta,	eta,	ima,	kim,
to,	sabbato,	yato,	tato,	etto,	ito,	kuto,
				ato,		
tra,	sabbatra,	yatra,	tatra,	atra,	X,	kutra,
tha,	sabbattha,	yattha,	tattha,	ettha,	X,	kuttha,
				attha,		kattha,
dhi,	sabbadhi,	X,	X,	X,	idha,	X,
va,	X,	X,	X,	X,	X,	kva,
him,	X,	yahim,	tahim,	X,	X,	kuhim,
ham,	X,	yaham,	taham,	X,	X,	kuham,
						kaham,
ha,	X,	X,	X,	X,	iha,	kva,
dha,	X,	X,	X,	X,	idha,	X,
hiñcanam,	X,	X,	X,	X,	X,	kuhiñcanam,
dā,	sabbadā,	yadā,	tadā,	X,	X,	kadā,
	sadā					
dācanam,	X,	X,	X,	X,	X,	kudācanam,
dāni,	X,	X,	tadāni,	X,	idāni,	X,
rahi,	X,	X,	X,	X,	etarahi,	karahi,
dhunā,	X,	X,	X,	X,	adhunā,	X,

D. Saṅkhyā (Numerical Derivative)

1. Most of the **ordinal numerals** mentioned in the chapter of **Declensions** are **numerical derivatives**.

2. The suffix *ka* added to **numerals** carries the sense *saka* (i.e., the resulting sense not different from that of the stem), *parimāṇa* ("measure, amount, degree") or *samūha* ("collection, gathering, assembly").

Ex. dasa (ten) + ka → dasaka [ten (*saka*), one having the amount of ten (*parimāṇa*), a collection or gathering of ten (*samūha*)]

E. Apacca (Lineage Derivative)

Format:

noun stem (denoting a family or a person) + suffix → noun stem (denoting its / his / her offspring)

Suffixes used: *ṇa, ṇāyana, ṇāna, ṇeyya, ṇi, ṇika, ṇya, ṇava, ṇera*

Note: The resulting derivative is usually of **flexible** gender and signifies the offspring of the sense denoted by the original stem, i.e., the son or the grandson, etc. (**mas.**), the daughter or grand-daughter, etc. (**fem.**), the descendant family (**neu.**).

Ex. vasiṭṭha + ṇa → vāsiṭṭha (*son (mas.), family (neu.) of Vasiṭṭha*)
vāsiṭṭhā (*daughter (fem.) of Vasiṭṭha*)

aditi + ṇya → āditya* → ādicca (son of the goddess Aditi, i.e., the sun)

F. Atisaya (Comparative & Superlative Derivative)

Format: noun stem (denoting a quality or attribute) + suffix → noun stem (denoting the comparative or superlative degree of that quality)

Suffixes used: *tara, iya* (comparative), *tama, ima* (superlative), etc.

Ex. pāpa (*bad*) + tara / iya → pāpatara / pāpiya (*worse*)
tama / ima → pāpatama / pāpima (*worst*)

Note: Derivatives of this type are also of flexible gender.

G. Svattha (Synonymic Derivative)

Format: noun stem + suffix → noun stem (**synonym** of the original stem)

Suffixes used: *ṇika, tā, maya*, etc.

Ex. nāma (*name*) + ṇika → nāmika (*name, i.e., the very sense of the stem nāma*)

deva (*god*) + tā → devatā (*god*)

dāna (*giving*) + maya → dānamaya (*giving*)

H. Anekattha (Miscellaneous Derivative)

Note: All other secondary derivatives with various suffixes and manifold senses are accounted for under this heading. They are usually given in dictionaries, making a detailed exposition or study unnecessary.

Format: noun stem + suffix → noun stem (**denoting multiple derived senses**)

Ex. nāvā (*boat*) + ñika → nāvika (*the one who crosses by boat*)
 vana (*forest*)+ ñeyya → vāneyya (*the one lives, or was born, in the forest*)

Basic Relational Grammar

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Preliminaries

1. The function of this topic is to define the word-to-word relations in a sentence.
2. Relations between words are mono-directional. For instance, if the word A is related to B, B itself must be connected to another word C, not back to A.
3. Generally speaking, the main verb is the keystone of a sentence. Other words may be related to it, but not vice-versa.
4. If two or more nouns have identical contents, they must be of the same case but may sometimes differ in gender and number.
5. On the other hand, two or more nouns of different contents may have the same case, gender and number.
6. Some indeclinables such as *ca*, *tathā*, *yathā*, etc. are not related to other words.

7. Activity/Inactivity of subjects and objects

When a subject or object is said to be *active*¹;

1. it must be in *nominative* case if related to a main verb and
2. its corresponding verb must agree with it,
 - (a) in person and number if the verb is a conjugated form or,
 - (b) in gender, case and number if the verb is a present, past or future participle.

When a subject or object is said to be *inactive*²;

1. its corresponding verb need not have any agreement with it and,
2. an *inactive subject* may be in *instrumental* or *genitive* case while an *inactive object* must be in *accusative case*.

8. Usage of Three Voices

Active Voice

1. The verb may be transitive or intransitive.
2. The subject must be active and the object, if any, inactive.
3. The verb is a conjugated form or a present or past participle.

E.g., *puriso* *sayati* = (The/A) man sleeps.

(Active subject) (Intransitive Active Verb)

Puriso *nagaraṃ/nagarāni* *gacchati*

(Active subject) (Inactive object) (Transitive Active Verb)

= (The/A) man goes to (a/the) town/towns.

¹ *vutta*

² *avutta*

Puriso nagaraṃ gato. = (The/A) man went to (the/a) town.
(Past Participle Active)

Passive Voice

1. The verb must be only transitive.
2. The object must be active while the subject, if any, inactive.
3. The verb is a conjugated form or a present, past or future participle.

E.g. Purisena/purisehi nagaraṃ gamīyate.
(Inactive subject) (Active object) (Transitive passive verb)

= The town is gone (to) by (the/a) man.

Purisena nagaraṃ gataṃ = The town is gone to by (the/a) man.
(Past Participle)

Purisena nagaraṃ gantabbaṃ = (The/A) town should be gone (to) by (the/a) man.
(Future Participle)

Absolute Voice

1. The verb may be transitive or intransitive.
2. Both the subject and object, if any, are inactive.
3. The verb may be a conjugated form **or** a present, past or future participle.
4. If the verb is a conjugated form, it must be of third person and singular number.
5. If the verb is a participle, it must be of neutral gender and singular number. If it is a main verb, it must have a nominative case.

e.g. Purisena dhammaṃ bhāsīyate. = Dhamma is said by (the/a) man.
(Inactive subject) (Inactive object) (Transitive Absolute verb)

Note: In the following sections, all sample Pali sentences are given with English translations. In the English equivalents, words given in brackets are those that are necessary for English syntax yet have no representation in the Pali version.

NOMINATIVE CASE

A. Nominal Identity Relation

Here, both relata of the same content must be in nominative case¹ but may differ in gender and number. No particular tense or mood is expressed here. It can further be classified into two sub-relations, namely, Nominal Identity (Ordinary) and Nominal Identity (Denominative) relations.

A.1. Nominal Identity (Ordinary) Relation² [NIO]

so ācariyo = He (is/was) (a/the) teacher.

so → ācariyo (NIO)

Nandā kalattaṃ = Nandā (is/was) (a/the) wife.

Nandā → kalattaṃ (NIO)

¹ Only for complete sentences; for absolute clauses,

² *tulyattha-līngattha*

cittāni vīsati = The types of consciousness (are) twenty (in number).

cittāni → vīsati (NIO)

Note: The difference of gender in the second example and that of both gender and number in the last should be marked.

A.2. Nominal Identity (Denominative) Relation¹ [NID]

The special feature of this relation is the indeclinable "nāma" meaning "by name". Otherwise, it is similar to the Nominal Identity (ordinary) relation. e.g. saro nandā nāma = (The) lake (is) Nandā by name, i.e., called Nandā.

saro → nandā (NID)

bhikkhuniyo saṅgho nāma = Nuns (are) Saṅgha by name, i.e., called Saṅgha.

bhikkhuniyo → saṅgho (NID)

Note: Here note the difference of gender in the first example and that of both gender and number in the second.

B. Double Active Subject Relation

Here two nouns of the same content are related as Active Subjects to a **main verb**² meaning, "To be". The two Active Subjects must be of nominative case but may differ in gender and number. This relation is further classified into two sub-relations.

B.1. Double Active Subject (Ordinary) relation³ [DASO]

This relation is used instead of Nominal Identity (Ordinary) Relation

(a) to express a particular tense or mood,

(b) to indicate a complete change of a certain state into another or,

(c) both.

E.g. so ācariyo abhavi / bhūto = He was (a/the) teacher.

so → abhavi/bhūto (DASO-P)⁴

ācariyo → abhavi/bhūto (DASO-S)⁵

In the sentence above, *so* is the **primary active subject** and *ācariyo* the **secondary active subject**. The verb expresses the past tense explicitly.

E.g. sāmanero bhikkhu bhavati = (The) novice becomes (a) monk.

sāmanero → bhavati (DASO-P)

bhikkhu → bhavati (DASO-S)

In the sentence above, the change of a certain person from novicehood into monkhood is expressed. (Nominal Identity Relation cannot be used in such a sense).

¹ *saññin (nāmin) - saññā (nāma)*

² If not a main verb, other cases are possible as in Defining Clauses (p - 86)

³ *pakati - vikati*

⁴ *pakati (vuttakattar) - kiriyā*

⁵ *vikati (vuttakattar) - kiriyā*

B. 2 Double Active Subject (Denominative) Relation¹ [DASD]

This relation is used instead of Nominal Identity (Denominative) relation to express a particular tense or mood.

E.g. *saro nandā nāma abhavi / bhūtaṃ* = (The) lake was Nandā by name.

saro —→ *abhavi / bhūtaṃ* (DASD-P)²

nandā —→ *abhavi / bhūtaṃ* (DASD-S)³

In the sentence above, *saro* is the **primary active subject** and *nandā* is the **secondary active subject**. The verb expresses the past tense explicitly.

When the Primary and Secondary Active Subjects (whether Ordinary or Denominative) differ in gender or number, the verb must agree with the Primary Active Subject. Here the past participle stem *bhūta* is put in neutral gender because the Primary Active Subject *saro* (< *saras*) is of neutral gender.

C. Active Subject Relation⁴ (ASV)

Here a subject in nominative case is related to the **main verb**⁵ in Active Voice.

e.g. *puriso gacchati / gato* = (A/The) man goes/went.

puriso —→ *gacchati / gato* (ASV)

D. Active Object Relation⁶ (AOV)

Here an object in nominative case is related to the main verb¹⁴ in Passive Voice.

e.g. *puriso haññate/hato* = (A/The) man is killed.

puriso —→ *haññate/hato* (AOV)

puriso hantabbo = (A/The) man should be killed.

puriso —→ *hantabbo* (AOV)

E. Double Active Object Relation⁷ (DAO)

Here two objects of the same content are put into nominative case and related to the Passive **main verb**¹⁴. The verb carries a sense of "to make, to transform". Two objects may differ in gender and number. This relation is used to denote the transformation of something or somebody on account of a certain agent (subject).

E.g. *sāmanero bhikkhu karīyate/kato* = (The/A) novice is made (a) monk.

¹ *pakati(saññin, nāmin)-vikati(saññā, nāma)*

² *pakati(saññin, nāmin) - kiriyā*

³ *vikati(saññā, nāma) - kiriyā*

⁴ *vuttakattar - kiriyā*

⁵ Here also, other cases are possible if it is not a main verb.

⁶ *vuttakamma - kiriyā*

⁷ *pakati (vuttakamma) - vikati (vuttakamma)*

sāmanero → karīyate / kato (DAO-P)¹

bhikkhu → karīyate / kato (DAO-S)²

In the sentence above, *sāmanero* is the Primary Active Object and *bhikkhu* is Secondary Active Object.

sāmanero bhikkhu kātabbo = (The/A) novice should be made (a) monk.

sāmanero → kātabbo (DAO-P)

bhikkhu → kātabbo (DAO-S)

Note. 1: When the Primary and Secondary Active Objects differ in gender or number, the verb must agree with the Primary Active Object.

E.g. rukkho kuṭi karīyate = (The / A) tree is made (into a) cottage.

rukkho → karīyate (DAO - P)

kuṭi → karīyate (DAO - S)

Note. 2: Sometimes a past or future participle is combined with a conjugated active verb meaning, "To be".

E.g. puriso hato bhavissati = (The/A) man will be killed.

In the above example, *puriso* is the Active Object of the past participle *hato* but the Primary Active Subject of the future tense verb *bhavissati*.

Therefore, it should be related to both verbs in different ways.

E.g. puriso → hato (AOV)

puriso → bhavissati (DASO-P)

hato → bhavissati (DASO-S)

VOCATIVE CASE

The nouns in this case are used to address people or things in fancy. They are considered to be outside the scope of the sentence syntax and, accordingly, bear no relation to other words.

ACCUSATIVE CASE

A. Inactive Object Relation³ (IOV)

Here an object in accusative case is related to a verb in Active or Absolute Voice.

E.g. purise hanati/hato = ... kills (the) men.

purise → hanati/hato (IOV)

purise haññate/hataṃ (Absolute voice) = (The) men are killed.

purise → haññate/hataṃ (IOV)

purise hantabbaṃ (Absolute voice) = (The) men should be killed.

purise → hantabbaṃ (IOV)

¹ *pakati (vuttakamma) - kiriyā*

² *vikati (vuttakamma) - kiriyā*

³ *avuttakamma - kiriyā*

B. Double Inactive Object - Verb Relation¹ (DIO)

Here two objects of the same content are related to the verb in Active or Absolute voice. The verb carries a sense of "to make, to transform". Two objects may differ in gender and number.

This relation is used to denote the transformation of something or somebody on account of a certain agent (subject).

E.g., *Sāmanere bhikkhū karoti / kato*=... makes the novices monks.

Sāmanere —→ *karoti/ kato* (DIO-P)²

bhikkhū —→ *karoti/ kato* (DIO-S)³

Sāmanere bhikkhū karīyate/kataṃ = (The) novices are made monks.

Sāmanere —→ *karīyate/kataṃ* (DIO-P)

bhikkhū —→ *karīyate/kataṃ* (DIO-S)

Sāmanere bhikkhū kātabbaṃ = (The) novices should be made monks.

Sāmanere —→ *kātabbaṃ* (DIO-P)

bhikkhū —→ *kātabbaṃ* (DIO-S)

In the examples above, *Sāmanere* is the Primary Inactive object and *bhikkhū* is the Secondary Inactive object.

C. Spatio- Temporal Continuity Relation⁴ (STC)

Here words expressing certain measures of space or time are used in *accusative case* to denote the continuity of either factor.

E.g. a. *yojanaṃ dīgho* = (one) mile long

yojanaṃ gacchati = goes (for one) mile

yojanaṃ maggo = (a) road (one) mile (long)

yojanaṃ —→ *dīgho / gacchati / maggo* (STC)

b. *māsaṃ khīraṃ* = ... milk (throughout) (one) month

māsaṃ ramaṇīyā = ... pleasant (throughout) (one) month

māsaṃ sajjhayati = ... studies (throughout) (one) month

māsaṃ —→ *khīraṃ / ramaṇīyā / sajjhayati* (STC)

D. Adverbial Relation⁵ (ADV)

Certain nouns are used as adverbs or verb-modifiers. They are generally of *neutral* gender, *accusative* case and *singular* number.

Sukhaṃ sayati =... sleeps with pleasure, i.e., soundly

Sukhaṃ —→ *sayati* (ADV)

¹ *pakati (avuttakamma) - vikati (avuttakamma)*

² *pakati (avuttakamma) - kiriyā*

³ *vikati (avuttakamma) - kiriyā*

⁴ *accantasamīyoga - accantasamīyogavant*

⁵ *kiriyaṇīsesana - kiriyā*

INSTRUMENTAL CASE

A. Implemental Relation¹ (IMP)

Here a noun expressing a sort of implement or means to perform an action is related to a verb expressing that action.

Pharasunā chindati = ... cuts with (an/ the) axe.

Pharasunā —————> chindati (IMP)

B. Sociative Relation

This relation is used to denote the associative or dissociative aspects of sense, that is, the notions of " with / together" and " without/ not having with". It may further be classified into two sub-relations.

B.1. Sociative (Explicit) Relation² (SOE)

Here the indeclinables denoting " with"(e.g. *saha*, *saddhiṭ*) or those denoting "without" (e.g. *aññatra*, *vinā*) are explicitly used.

Puttena saha gacchati = ... goes with the son.

Puttena —————> saha (SOE)

Puttena vinā gacchati =... goes without the son.

Puttena —————> vinā (SOE)

B.2 Sociative (Implicit) Relation³ (SOI)

Puttena gacchati =... goes (with) the son.

Puttena —————> (saha) (SOI)

In the example above, the sense of *saha* meaning "together" is only implied, not directly expressed. This relation *cannot* be used for the sense "without".

C. Inactive Subject Relation⁴ (ISV)

Here an Inactive subject is related to a passive/ absolute verb.

Purisehi haññate/ hataṃ =... is killed by (the) men.

Purisehi hantabbam =... should be killed by (the) men.

Purisehi —————> haññate/ hataṃ / hantabbam (ISV)

D. Causality Relation⁵ (CAU)

Here a noun expressing the cause or reason of an act is related to a verb denoting that action.

e.g. Annena vasati =... stays because of food. Annena —————> vasati (CAU)

¹ *karaṇa* - *kiriya*

² *sahayoga* (*sahādiyoga*) - *kiriya*

³ *sahatthayoga*

⁴ *avuttakattar* - *kiriya*

⁵ *hetu* - *phala*

E. Adjectival Relation¹ (ADJ)

Here a noun is related to another that it modifies.

E.g. Gottena gotamo nāma = ... (called) Gotama by (his) race.

Gottena → gotamo (ADJ)

F. Adverbial Relation² (ADV)

It is also possible as with the accusative case.

Samena dhāvati = ... runs (in) unity.

Samena → dhāvati (ADV)

DATIVE CASE

A. Receptive Relation³ (REC)

Here a noun expressing the receiver of something given is related to a verb expressing the act of giving.

rukkhassa jalam dadāti = ... give water to (the / a) tree.

rukkhassa → dadāti (REC)

B. Purposive Relation⁴ (PUR)

Here nouns that express things *wished for*, or actions *intended*, are related to a verb expressing an action tending to achieve the purpose concerned.

phalānaṃ gacchati = ... goes for fruits

phalānaṃ → gacchati (PUR)

Jīvanāya bhuñjati = ... eats for living (i.e., to live)

Jīvanāya → bhuñjati (PUR)

ABLATIVE CASE

A. Detachment Relation⁵ (DET)

Here the nouns expressing things or persons from which a sort of *real* or *imaginary* separation takes place are put in ablative case and related to a verb (word) which expresses or indicates the act of separation.

E.g. purisā gāmā apenti = ... (The) men go (away) from (the) village.

gāmā → apenti (DET)

dhanam corehi rakkhati = ... protects (the) wealth from (the) thieves.

corehi → rakkhati (DET)

imasmā catuyojanaṃ dūram = ... four yojanas distant from here.

imasmā → dūram (DET)

¹ *nāmaṃ viśeṣaṇa - viśeṣya*

² *kiriyaṃ viśeṣaṇa - kiriyā*

³ *sampadāna - sampadānin*

⁴ *tadatttha (tumattha) sampadāna - kiriyā*

⁵ *apādāna - apādānin*

tato kālato rogī = ... (has been) sick since then.

kālato → rogī (DET)

pabbatā jāyati nadī = ... (The/A) river originates in (the) mountain.

pabbatā → jāyati (DET)

B. Contrastive Comparison Relation¹ (COC)

When two things or persons have an attributive difference, the noun expressing the entity of a lesser degree of quality is related to the other representing the attribute itself.

E.g, so asmāhi pāpiyataro =... He (is) worse than us.

asmāhi → pāpiyataro (COC)

ayaṃ saccamaggā añño =... This (path is) different from the path of truth.

saccamaggā → añño (COC)

C. Causality Relation² (CAU)

This relation is possible here as with the instrumental case.

pītiyā na bhuñjati = ... does not eat owing to delight.

pītiyā → na bhuñjati (CAU)

GENITIVE CASE

A. Possessor Relation³ (POS)

When a thing or person belongs to another, the latter is related to the former in Possessor Relation.

bhikkhuno patto =... (The/A) monk's bowl

bhikkhuno → patto (POS)

B. Collection -Individual Relation⁴ (COI)

Here, a noun expressing a collection is related to another expressing one or more individual elements that are to be spoken on.

rājā manussānaṃ =... (The/A) king, among/of men...

manussānaṃ → rājā (COI)---

C. Inactive Subject Relation⁵ (ISV)

Here a noun in genitive case may also be an Inactive Subject as those in Instrumental case.

Purisānaṃ haññate =... killed by (the) men.

purisānaṃ → haññate (ISV)

¹ Vibhattāpādāna - Vibhattāpādānin

² hetu - phala

³ sambandha - sambandhin

⁴ niddhāraṇasamudāya - niddhāraṇīya

⁵ avuttakattar - kīriyā

LOCATIVE CASE

A. Locus - Verb Relation¹ (LOV)

Here a noun expressing a point in space or time is related to a verb, which denotes the action that takes place there or then. Sometimes, it is related to an entity situated there or then.

gaṅgāyaṃ nhāyati = ... bathes in the Ganges (river).

gaṅgāyaṃ —→ nhāyati (LOV)

rattiyaṃ sayati = ... sleeps at night.

rattiyaṃ —→ sayati (LOV)

B. Motivational Relation² (MOT)

Here a noun expressing a sort of motive or grounds that compels an action is related to a verb denoting the action itself.

cammesu haññate = ... is killed on account of (for the sake of) hides.

cammesu —→ haññate (MOT)

C. Whole-Part Relation³ (WHP)

Here a noun expressing an integrated whole is related to another expressing one or more parts which are to be spoken on.

rukkhe sākhā =...(a) branch of (the) tree.

rukkhe —→ sākhā (WHP)

D. Collection -Individual Relation⁴ (COI)

This type of relation is also possible here as with Genitive case.

rājā manussesu=... (The/A) king, among/of men...

manussesu —→ rājā (COI)---

¹ *ādhāra - ādheyya*

² *nimitta - nimittavant*

³ *samudāya - samudāyīn*

⁴ *niddhāraṇasamudāya - niddhāraṇīya*

MISCELLANEOUS

Causative Verbs

Causative verbs are viewed as compound verbs, i.e., they are seen as combinations of the actions represented by roots and those by the causal suffixes (the whole verbs). Accordingly, components of a causative verb have different sets of subjects and objects.

They can be enumerated as follows:

1. causal subject,
2. causal object,
3. Radial subject,
4. Radial object.

It should be noted here that the Causal Object and the Radial Subject are represented by the same word. Causative verbs can also be classified in three voices---Active, passive and Absolute.

A. Active Voice

Here the causal subject is put in *nominative* case, the causal object (Radial subject) in *Accusative* or *Instrumental* and the Radial Object in *Accusative*.

puriso dārakam / dārakena gāmam gamayati = (The) man makes (the) child go to (the) village.

gamayati = √gam + aya + ti

√gam = to go, gamayati = make (sb / sth) go

Therefore the word-relations in the sentence above are:

puriso → gamayati (ASV)

dārakam (dārakena) → gamayati (IOV)

→ √gam [subject-verb relation¹ (SV)]

gāmam → √gam [object-verb relation² (OV)]

Note: A root in itself is neither Active nor Passive, so subjects and objects related to it will have simple S.V or O.V relations.

Passive Voice

Here the causal subject is in Instrumental case, the causal object (Radial subject) in Nominative case and Radial object in Accusative case.

Sometimes, the Radial object is put in Nominative case; then causal object (Radial subject) is put in Instrumental or Accusative case.

purisena dārako gāmam gamāpīyate = (The) child is caused by (the) man to go (to) the village.

purisena → gamāpīyate (ISV)

¹ kattar - kīriyā

² kamma - kīriyā

When used in this way, infinitives are viewed as third person nouns in nominative case and singular number, and the main verb must agree with it.

E.g., So bhuñjituṃ pacati = He cooks to eat.

So → bhuñjituṃ → pacati (ASV)

bhuñjituṃ → pacati (PUR)

phalaṃ dātuṃ kappati = (it) is possible to give (a / the) fruit.

phalaṃ → dātuṃ (IOV)

dātuṃ → kappati (PUR / ASV)

phalaṃ khādituṃ labbhate = (it) is possible to eat (a / the) fruit.

phalaṃ → khādituṃ (IOV) khādituṃ → labbhate (AOV)

Gerunds

They are also indeclinable verbal derivatives of Absolute voice. They can have two senses; (a) real or figurative priority in time (b) causality. When used in the first sense, they have the same subject as the verbs qualified by them and are related to them in Adverbial Relation (ADV).

However, when the second sense is to be understood, they have subjects different from those of the verbs they qualify and related to them in causality Relation (CAU).

E.g. * So pacitvā bhuñjati = He cooks and eats. (**real priority in time**)

So → (pacitvā) → bhuñjati (ASV)

pacitvā → bhuñjati (ADV)

***** So mukhaṃ vivaritvā sayati = He opens the mouth and sleeps, i.e., sleeps with

So → (vivaritvā) → sayati (ASV) the open mouth.

mukhaṃ → vivaritvā (IOV) (**figurative priority in time**)

vivaritvā → sayati (ADV)

***** tassa sīhaṃ disvā bhayaṃ hoti = His fear arises because of seeing the lion.

(**Causality**)

tassa → bhayaṃ (POS) tassa → disvā (ISV)

bhayaṃ → hoti (ASV)

sīhaṃ → disvā (IOV)

disvā → hoti (CAU)

***" Hutvā" with Double Inactive Subject (Ordinary) relation [DISO]**

This relation is used with an **inserted** or **expressed hutvā** ---

a. to indicate a certain **adverbial sense** OR

b. to indicate a complete change of a certain state into another OR

c. both.

E.g. Puriso sāmanero (hutvā) vasati. [hutvā may be inserted or expressed.]

= He, having been a novice, stays.

[= He stays as a novice (**adverbially**) OR He becomes a novice and stays (**change of state**) OR He stays after becoming a novice (**both**)]

Puriso → vasati (ASV) Puriso → hutvā (DISO-P)

sāmanero → hutvā (DISO-S)

In the sentence above, *puriso* is the **primary inactive subject** and *sāmanero* the **secondary inactive subject** of *hutvā*. *Puriso* is in **nominative** case, **singular** number only because it is the **active subject** of the main verb *vasati*; *sāmanero* follows *puriso* in case, gender and number because they are identical in content. As regards *hutvā*, they are only **inactive subjects**.

E.g. Purisena sāmanerena (hutvā) bhattam bhuñjīyate.

= Food is eaten by him, having been a novice [= Food is eaten by him as a novice (**adverbially**) OR Food is eaten by him becoming a novice (**change of state**) OR Food is eaten by him after becoming a novice (**both**)]

Purisena → bhuñjīyate (ISV) Purisena → hutvā (DSO-P)
bhattam → bhuñjīyate (AOV) sāmanerena → hutvā (DSO-S)

Here also, *purisena* is the **primary inactive subject** and *sāmanerena*, the **secondary inactive subject** of *hutvā*. *Purisena* is in **instrumental** case because it is the **inactive subject** of the main verb *bhuñjīyate*; *sāmanerena* follows *purisena* in case, gender and number because they are identical in content. As regards *hutvā*, they are only **inactive subjects**.

Exception: Purisena sāmanero (hutvā) bhattam bhuñjīyate.

Here *sāmanero*, the **secondary inactive** subject, is in **nominative** case but the relations and the translation is the same as above. Such usage is only occasional in Pali literature.

***" Hutvā" with Double Inactive Subject (Denominative) relation [DISD]**

The only difference of this relation from the one above is the usage of the indeclinable *nāma*.

E.g. Puriso datto nāma (hutvā) vasati. = He, having been *datta* by name, stays.
[= He stays with the name *datta*]

Puriso → vasati (ASV) Puriso → hutvā (DISD-P)
datto → hutvā (DISD-S)

E.g. Purisena dattena nāma (hutvā) rājā hatā. = The king was killed by the man, having been *datta* by name. [= The king was killed by the man with the name *datta*]

Defining Clauses

They are used to define, qualify, or to limit the scope of the main clause, i.e., the one involving the main verb. They can be viewed as having three types, namely, (a) Relative Clause (b) Absolute Clause and (c) Absolute voice Clause.

(a)Relative Clause

(1) There must be a **present participle** governing the clause.

(2) It must be in Active or Passive voice and follow the case, gender and number of its Active subject or object.

(3) The case of the Active subject or object depends on its relation to some word in the main clause.

(4) Every Relative Clause can have two different interpretations and, accordingly, the participle governing it can have two different relations.

They are as follows---

a. It is related to the main verb in Definitive Relation (DEF)¹, OR,

b. It is related to its Active subject or object in Identical Adjective Relation (IAD).

(5) If the participle is in Genitive case, it is sometimes implied that the action expressed by the main verb is carried out in spite of the situation expressed by the Defining Relative Clause.

E.g. *puriso gacchanto ratanaṃ passati* = (As / While / When) (the) man is going / goes, (he) sees the jewel.

puriso → *gacchanto* (ASV) / *puriso* → *passati* (ASV)

gacchanto → *passati* (DEF) / *ratanaṃ* → *passati* (IOV)

(OR) The man who goes (is going) sees the jewel.

gacchanto → *puriso* (IAD) / *puriso* → *passati* (ASV)

ratanaṃ → *passati* (IOV)

* *purisaṃ gacchantam bhikkhu passati* = (while/As/When) (the) man goes (is going), (the/a) monk sees (him).

purisaṃ → *gacchantam* (ASV) / *purisaṃ* → *passati* (IOV)

gacchantam → *passati* (DEF) / *bhikkhu* → *passati* (ASV)

(OR) = The monk sees the man who goes/ is going.

gacchantam → *purisaṃ* (IAD) / *purisaṃ* → *passati* (IOV)

bhikkhu → *passati* (ASV)

* *purisassa passantassa dhanam corā haranti* = (Even while / Even as) the man sees (is looking on), thieves carried (his) property (away).

purisassa → *passantassa* (ASV) / *purisassa* → *dhanam* (POS)

dhanam → *haranti* (IOV) / *corā* → *haranti* (ASV)

(OR) = Thieves carried away the property of the man who sees (is looking on).

(Note: in this translation, the sense "in spite of" is left out)

passantassa → *purisassa* (IAD) / *purisassa* → *dhanam* (POS)

dhanam → *haranti* (IOV) / *corā* → *haranti* (ASV)

(b) Absolute Clause

(1) There must be a **participle** (past, present or future), OR an ordinary noun, governing the clause.

(2) It must be in **genitive** or **locative case** and must be related to the main verb in Definitive Relation (DEF).

¹ *lakkhaṇa* - *lakkhya*

(3) If it is a participle ---

- It must be in Active or Passive voice and must follow the **gender** and **number** of its Active subject or Active object.
- Its Active subject or Active object must follow its **case** and must NOT have any relation to any **word** in the **main clause**.

OR if it is an ordinary noun ---

- It must have a **complement** --- **another** noun of the same case, and probably the same gender and number --- related to it in Nominal Identity (Ordinary / Denominative) relation.
- Its **complement** must NOT have any relation to any **word** in the **main clause**.

(4) When the participle, or the noun, governing the clause is in **genitive** case, it may have the same implied sense as the Relative clause participle.

E.g. Purise gāmaṃ gacchante / gate dāraṅko sayati = (As / When / While) (the) man goes / has gone (to) the village, the child sleeps.

Purise → gacchante / gate (ASV) gāmaṃ → gacchante / gate (IOV)
gacchante / gate → sayati (DEF) dāraṅko → sayati (ASV)

Pitari kāḷe putto kāḷo hoti = (As / When) (the) father is dark, (the) son is dark.

Pitari → kāḷe (NIO) kāḷe → hoti (DEF)
putto → hoti (DASO - P) kāḷo → hoti (DASO - S)

dāraṅkassa rodantassa asso dhāvati = (Even as / Even while) (the) child is crying, the horse runs (away).

dāraṅkassa → rodantassa (ASV) rodantassa → dhāvati (DEF)
asso → dhāvati (ASV)

(c) Absolute Voice Clause

(1) The participle governing the clause is a past or present or future participle.

(2) It is in Absolute Voice, Genitive or Locative case, Neutral gender and Singular number. It is related to the main verb in Definitive Relation (DEF).

(3) The Inactive subject or Inactive object of the participle may or may not be related to some word in the main clause.

E.g. Purisena bhojanaṃ bhutte dāraṅko marati = (While/ As / When) food is (being) eaten by (the) man, (the) child dies.

Purisena → bhutte (ISV) / bhojanaṃ → bhutte (IOV)
bhutte → marati (DEF) / dāraṅko → marati (ASV)

Purisena bhojanaṃ bhutte dāraṅko diṭṭho = (while/ as/ when) food is (being) eaten by (the) man, (the) child is seen (by him).

Purisena → bhutte (ISV) / purisena → diṭṭho (ISV)
bhojanaṃ → bhutte (IOV) / bhutte → diṭṭho (DEF)
dāraṅko → diṭṭho (AOV)

Usage of the Indeclinable *iti*

Quotations that end in *iti*

A quotation can be defined as *the citation of a word or words, spoken or thought of*. It can be recognized by the indeclinable *iti*, which is added to the end of it.

A. It can be dealt in two ways.

A1. The whole set of quoted words is viewed as a single noun and related to "iti" in Quoted Speech Relation¹ (QUS) and "iti" itself related to a corresponding verb in Quotation Marker relation² (QUM). The quoted speech itself may be **translated** or **not**.

Ex. puriso gacchati iti so vadati / cinteti.

= He says / thinks as, "puriso gacchati" (untranslated) / "He goes" (translated).

" Puriso gacchati " → iti (QUS) / iti → vadati / cinteti (QUM)

Ex. so datto iti ñāyate = He is known as Datta.

datto → iti (QUS) / iti → ñāyate (QUM)

A2. The set of quoted words may be viewed as a single noun stem which is combined with *iti* to form a compound. The result is an indeclinable noun. Its case may be one of the seven cases (the Vocative is excluded) and should be inferred from the context.

Ex. puriso gacchati iti so vadati / cinteti.

= He says (the words) / thinks of (the words), "puriso gacchati" (or), "He goes".

" Puriso gacchati " iti → vadati / cinteti (IOV)

Ex. so "datto" iti ñāyate = He, who is (named) Datta, is known.

so → ñāyate (AOV) / "datto" iti → so (IAD)

B. Sometimes, the initial part only, one word or more, of the whole speech is quoted. In this case, the quoted portion cannot be translated.

Ex. "Puriso maggāṃ gacchati" may be quoted as "puriso iti". Then it can be translated only as "puriso, etc." or "the words 'puriso, etc'."

Enumeration

When items belonging to a class are enumerated, each noun denoting an item is related to "iti" in **enumerative relation** (ENU). And "iti" itself is related, in **enumeration marker Relation** (ENM), to the numeral that qualify the noun denoting the class.

E.g. Buddhassa, Dhammassa, Sanghassa ca iti tiṇṇaṃ rattanānaṃ ahaṃ namāmi= I pay homage to Three Gems, that is / namely, Buddha, Dhamma and Sangha.

¹*nidassetabba - nidassana*

²*nidassana - nidassanavant*

Buddhassa/ Dhammassa/ Sanghassa → iti (ENU)

Iti → tiṇṇaṃ (ENM)

The nouns denoting enumerated items generally carry the case of the numeral qualifying the class. But they sometimes carry the **Nominative** case.

Sometimes, *iti* is not expressed but to be known by implication.

E.g. Buddhassa, Dhammassa, Sanghassa ca tiṇṇaṃ rattanānaṃ ahaṃ namāmi= I pay homage to Three Gems, (that is / namely) Buddha, Dhamma and Sangha.

Buddhassa/ Dhammassa/ Sanghassa → (iti) (ENU)

(Iti) → tiṇṇaṃ (ENM)

Causative particle

E.g. putto gacchati iti matā rodati = Mother cries because the son goes.

Iti → rodati (CAU)

The marker of the end of a theme, a topic, a chapter, etc.

E.g. Kim putto gacchati iti? na gacchati. So ghare hoti iti = Does the son go? (He) does not go. He is at home.

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APPENDIX

1. English-Pali Glossary of Relational Terms

Active object = VuttaKamma

Active subject = VuttaKattar

Activity = Vutta

Adjectival = Nāmaṇṇesana

Adverbial = Kriyāṇṇesana

Causality = Hetu

Collection-Individual = Niddhāraṇasamudāya-niddhāraṇīya

Contrastive - Comparison = Vibhatta Apādāna

Definitive = Lakkhaṇa - Lakkhya

Detachment = Apādāna

Double Active Object = PakatiVuttakamma - Vikati Vuttakamma

Double Active Subject (Denominative) = Pakati (saññin , nāmin)-
Vikati (saññā,nāma)

Double Active Subject (Ordinary) = Pakati - Vikati

Double Inactive Object = PakatiAvuttakamma-VikatiAvuttakamma

Enumeration Marker	=	Sarūpanidassana
Enumerative	=	Sarūpa
Identical Adjective	=	TulyādhikaraṇaVisesana
Implemental	=	Karaṇa-Kriyā
Inactive Object	=	AvuttaKamma
Inactive Subject	=	AvuttaKattar
Inactivity	=	Avutta
Locus-Verb	=	Ādhāra-Ādeyya
Motivational	=	Nimitta-Nimittavant
Nominal Identity (Denominative)	=	Saññin (nāmin)- Saññā (nāma)
Nominal Identity (Ordinary)	=	Tulyattha-liṅgattha
Object - Verb	=	Kamma-Kriyā
Possessor	=	Sambandha-Sambandhin
Purposive	=	Tadattha / Tumattha
Quotation Marker	=	Nidassana
Quoted Speech	=	Nidassetabba
Receptive	=	Sampadāna
Sociative (Explicit)	=	Sahayoga (Sahādiyoga)
Sociative (Implicit)	=	Sahatthayoga
Spatio-Temporal Continuity	=	Accantasamyoga
Subject-Verb	=	Kattar-Kriyā
Whole-Part	=	Samudāya-samudāyin

2. REFERENCE BOOKS

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Advanced Relational Grammar

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1. Quotations that end in - *iti* and types of translations

A **quotation** can be defined as *the citation of a word or words, spoken or thought of*. It can be recognized by the indeclinable *iti* added to its end.

A. It can be dealt in two ways.

A1. The whole set of quoted words is viewed as a single noun and related to *ôitiö* in Quoted Speech Relation(QUS) and *ôitiö* itself related to a corresponding verb in Quotation Marker relation (QUM). The quoted speech itself may be **translated** or **not**.

Ex. *puriso gacchati iti so vadati / cinteti*.

= He says / thinks as, *ô puriso gacchatiö* (untranslated) / *ô He goesö* (translated).

ô Puriso gacchati ô → iti (QUS) / iti → vadati / cinteti (QUM)

Ex. *so ô dattoö iti ñāyate* = He is known as Datta.

ô dattoö → iti (QUS) / iti → ñāyate (QUM)

A2. The set of quoted words, viewed as a single noun, is combined with *iti* to form a compound. The result is an indeclinable noun. Its case may be one of the seven cases (the Vocative is excluded) and should be inferred from the context.

Ex. *puriso gacchati iti so vadati / cinteti*.

= He says (the words) / thinks of (the words), *ô puriso gacchatiö*, or, *ô He goesö*.

ô Puriso gacchatiö —iti— vadati / cinteti (IOV)

Ex. *so ô dattoö iti ñāyate* = He, who is (named) Datta, is known.

so → ñāyate (AOV) / ô datto itio → so (IAD)

B. Sometimes, the initial part only, one word or more, of the whole speech is quoted. In this case, the quoted portion cannot be translated. For example, *ô Puriso maggā gacchatiö* may be quoted as *ô puriso itiö*. Then it can be translated only as, *ô as 'puriso' etc.ö* or *ô the words 'puriso' etc.ö*

Note: the main clause outside the scope of a quoted speech can be translated separately. Then an inserted question must follow it, after which the quoted part is given. This is called the **Excluded Quotation** method of translation (*ākārabahikaraṇa*).

Ex. *puriso gacchati iti so vadati* .

= He says. [How does he say? He says] as, *ô puriso gacchatiö* (or) *ô He goesö*.

= He says. [What does he say? He says the words] *ô puriso gacchatiö* (or) *ô He goesö*.

In contrast, the style without an inserted question (i.e. as in the examples above except the last) is called the **Incorporated Quotation** method (*ākāra-antokaraṇa*).

These two types can further be divided into two sub-types each, depending on whether the **quoted part** is translated or not. If it remains in Pali, this may be termed the **Formally Excluded Quotation** (*saddato ākārabahikaraṇa*) method or **Formally Incorporated Quotation** (*saddato ākāra-antokaraṇa*) method.

If it is translated, this is called the **Essentially Excluded Quotation** (*atthato ākārabahikaraṇa*) method or **Essentially Incorporated Quotation** (*atthato ākāra-antokaraṇa*) method.

2. Expressions of Comparison

**The indeclinables *viya*, *iva*, *yathā*, etc. are used to give comparisons in a sentence, which may be termed a *comparison sentence*. It can be separated into two parts, one of the compared object (*upameyya*) and the other of the standard of comparison (*upamāna*).

Ex. Samaṇo ākāse gacchati narā viya / iva / yathā bhūmiyaṃ

= Samaṇo ākāse gacchati / narā bhūmiyaṃ (*gacchanti*) viya / iva / yathā

Trs. The monk goes in the sky as people (go) on the ground.

Two parts of a comparison sentence can be divided in the translation by an inserted question. It is called **Excluded Comparison method. (When no question is inserted, it is called **Incorporated Comparison** method)

Trs. The monk goes in the sky. (Like whom?) Just as people (go) on the ground.

**The phrase *yathā ...tathā* can be used to form a comparison sentence.

Ex. Yathā narā bhūmiyaṃ gacchanti, tathā samaṇo ākāse gacchati.

Trs. Just as people go on the ground, so also the monk goes in the sky.

Note: when *yathā ...tathā* is used not to denote a comparison, the verb which *tathā* (meaning “in that way”) modifies must be changed into a *participle* and related in DEF relation to the verb of the *yathā* (meaning “in which way”) sentence. The word *yathā* must be related to that participle in Adverbial relation.

Ex. *yathā (mayi karonte) buddho anujānissati, tathā karissāmi.*

yathā → *karonte* (ADV) / *mayi* → *karonte* (ASV)

karonte → *anujānissati* (DEF) / *tathā* → *karissāmi* (ADV)

Trs. The way that the Buddha will permit when I act in, I will act in that way.

3. Interrelated Translations

It is the method in which a foregoing sentence is translated first; the following one is dealt with later and returning to the first one again. Its purpose is to clarify the logical structure of given context.

It can be used with five pairs of **thematic units**.

- Unit of Effect *followed by* Unit of Cause
- Unit of Conclusion *followed by* Unit of Premise
- Unit of Doubtful Content *followed by* Unit of Confirming Content
- Unit of Definite Content *followed by* Unit of Indefinite Content
- Unit of Compared Object *followed by* Unit of Standard of Comparison

Of them, the interrelated translation of *Unit of Doubtful Content* / *Unit of Confirmation* is the most difficult and the least helpful. Therefore it would be put aside and others are to be imparted.

a. Interrelated Translation of Unit of Effect / Unit of Cause

Ex. Dhūmo girismim hoti. Tattha hi aggi atthi.

Trs. (Simple) There is smoke on the mountain, because there is fire there .

(Interrelated) There is smoke on the mountain. (Why is there smoke on the mountain?) Since there is fire there, there is smoke on the mountain.

b. Interrelated Translation of Unit of Conclusion / Unit of Premise

Ex. Aggi girismiṃ hoti. Tattha hi dhūmo atthi.

Trs. (simple) There is fire on the mountain, for there is smoke there.

(interrelated) There is fire on the mountain. (Why is it known that there is fire on the mountain?) Since there is smoke there, (it is known that) there is fire on the mountain.

c. Interrelated Translation of Unit of Definite Content / Unit of Indefinite Content

Ex. So pāpo hoti. Yo akusalaṃ karoti.

Trs. (simple) The one who performs demerit, he is the evil one.

(interrelated) He is the evil one. (Who is the evil one?) The one who performs demerit, he is the evil one.

d. Interrelated Translation of Unit of Compared Object / Unit of Standard of

Comparison

Ex. Samaṇo ākāse gacchati narā viya bhūmiyaṃ.

Trs. (simple) The monk goes in the sky as people on the ground.

(interrelated) The monk goes in the sky. (As whom that goes where?) As people go on the ground, the monk goes in the sky.

Note: It is different from the **Excluded Comparison** method given before.

4. Indefinite / Definite Translations

If a sentence is to be translated using Nominal Identity (Ordinary / Denominative) relation, Double Active Subject (Ordinary / Denominative), Double Active Object or Double Inactive Object relation, it can be divided into two separate sentences.

In the first sentence, a relative pronoun would be combined with the first noun (with the *nominative* case) in the Nominal Identity relation, and with Primary Subjects or Objects in others. Hence, it is called an **indefinite** sentence. In the second one, a Denominative pronoun would be brought together with the second noun (*the nominative case*) in the Nominal Identity relation, and with Secondary Subjects or Objects in others. Hence, it is called a **definite** sentence.

Ex. Tassa pitā ācariyo [His father (is / was) a teacher. pitā → ācariyo (NIO)]

= Yo tassa pitā, so ācariyo [The one who (is / was) his father, he is / was a teacher]

*Samaṇo Tisso nāma [The monk (is / was) Tissa by name. Samaṇo → Tisso (NID)]

= Yo samaṇo, so Tisso nāma. [The one who (is / was) the monk, he is / was Tissa by name]

*Tassa pitā ācariyo hoti. [His father becomes a teacher. pitā → hoti (DASO-P)

ācariyo → hoti (DASO-S)]

= Yo tassa pitā, so ācariyo hoti [The one who is his father, he becomes a teacher]

*Samaṇo Tisso nāma ahosi [The monk was Tissa by name.

Samaṇo → ahosi (DASD-P) Tisso → ahosi (DASD-S)]

= Yo samaṇo, so Tisso nāma ahosi. [The one who was the monk, he was Tissa by name]

*Sāmanero bhikkhu kato [The novice is made a monk]

Sāmanero → kato (DAO-P) bhikkhu → kato (DAO-S)

= Yo sāmanero, so bhikkhu kato [The one who is a novice, he is made a monk.]

*Ācariyo sāmaneraṃ bhikkhuṃ karoti. [The teacher makes the novice a monk]

sāmaneraṃ → karoti (DIO-P) bhikkhuṃ → karoti (DIO-S)

= Ācariyo yo sāmanero, taṃ bhikkhuṃ karoti. [The one who is the novice, the teacher makes him a monk.]

Ācariyo → karoti (ASV) / taṃ → karoti (DIO-P) / bhikkhuṃ → karoti (DIO-S)

5. Causal Nouns

Causal nouns are those related to other words in *causal* relation. They are usually *abstract derivatives* or *compounds* having the last member *bhāva*, and they may have either *instrumental* or *ablative* cases. For each *causal* noun, there is always another noun, expressed or implied, termed as a **causal possessor** and related to it in *possessor* relation. # It **must** be of the same content as the *abstract derivative* stem, or the compound member united with *bhāva*, of the *causal* noun. #

A *causal possessor* is generally the *active* subject / object of the sentence in which its *causal* noun is mentioned. (When the *double active subject / object* relation is used, the *primary* subject / object should be chosen as the *causal possessor*.) In such cases, causal possessors are usually not expressed --- to be understood only from the context.

Ex. Dārako (*dārakassa*) chātattā / chātabhāvato bhuñjati = the child eats on account of (the child's, i.e. his) state of being the one who is hungry.

Dārako → bhuñjati (ASV) dārakassa → chātattā / chātabhāvato (POS)
chātattā / chātabhāvato → bhuñjati (CAU)

However, there are cases where a causal possessor is different in content from the *active* subject / object of a given sentence. In this case, it is normally expressed.

Ex. Dārakassa chātattā mātā pacati = mother cooks on account of the child's state of being the one who is hungry.

Dārakassa → chātattā (POS) chātattā → pacati (CAU)
mātā → pacati (ASV)

Sometimes, there is another noun, or pronoun, which is related not to the whole *causal* noun, but only to its *abstract derivative* stem, or the first compound member. It is also normally expressed and termed an **independent possessor**.

Ex. Puriso gāmaṃ (*gāmassa*) corānaṃ bhūmitāya na gacchati = The man does not go to the village on account of its (i.e. of the village) state of being the thieves' ground.

gāmassa → bhūmitāya (POS) corānaṃ → bhūmi(tāya) (POS)

In the example above, the implied *gāmassa* is the *causal possessor* while *corānaṃ*, which is related to the *abstract derivative* stem *bhūmi*, is the *independent possessor*.

Sometimes, a *causal* noun is neither an *abstract* derivative nor a compound with *bhāva*. In this case, it is treated as if it were either, i.e. an *abstract* derivative, or, for that matter, a compound with *bhāva*; its *causal* possessor and its sense also are defined accordingly. Such a *causal* noun is called an **essentially abstractive** (*bhāvappadhāna*) noun or an **elided-abstractive** (*bhāvalopa*) noun.

Ex. Puriso bhūmiyaṃ (*purisassa*) sayanato dukkhaṃ pāpuṇāti = the man reaches (i.e. gets) suffering on account of (*the man's, i.e. his*) state of the one who sleeps on the ground.

In the example above, the causal noun *sayanato* is equivalent to the compound *sayanabhāvato*, of which the initial part *sayana* is taken to be of **subjective** suffixal case since its content is the same as that of *purisa*.

In *comment units*, certain words belonging to the *commented units* are sometimes transformed into *causal nouns*. Then it is expected to recognize their *causal possessors* even though not expressed. There are some tips for this.

a. When a *past participle* used as an *active / passive* verb is converted into a *causal* noun, its *active* subject or object respectively becomes the *causal possessor*.

Ex. *Puriso gāmaṃ gato = The man goes to the village.

Purisassa gatattā ... = Because of the man's state of being the one who goes ...

*Purisena kammaṃ kataṃ = The work is done by the man.

Kamassa katattā ... = Because of the work's state of being the one which is done ...

b. When the first word of the *nominal identity* relation, or the *primary* subject of the *double active subject* relation, becomes a *causal* noun, its *causal possessor* would be its **inserted** synonym whereas, if the second one or the *secondary* subject is transformed, the first one or the *primary* subject respectively would come to possess it.

Ex. Bhūpālā **tissadatta**iccādayo (honti) nāma = the Land Protectors are named *Tissa, Datta*, etc.

Rājānaṃ Bhūpālatāya ... = because of the kings' state of being the Land Protectors...

Bhūpālānaṃ **tissadatta**iccādibhāvato ... = because of the Land Protectors' state of being named *Tissa, Datta*, etc...

c. When an *identical* adjective becomes a *causal* noun, the noun modified by it is the *causal possessor*, whereas, when the qualified part itself is changed into a *causal* form, its **inserted** synonym comes to possess it.

Ex. Mahanto buddho ... = the great Buddha

buddhassa mahantattā ... = on account of the Buddha's greatness ...

bhagavato buddhatāya ... = on account of the Glorious one's buddhahood ...

6. Relations with *dassetvā ...dassetum* (*dassento*) ... *āha*

Ex. Evaṃ kusalaṃ dassetvā akusalaṃ dassetum / dassento “katame dhammā akusala” ti āha.

“katame dhammā akusala” ti → dassetum / dassento (IMP)

“katame dhammā akusala” ti → āha (IOV)

(or) “katame dhammā akusalā” → iti (QUS), iti → āha (QUM)

(Other relations can be inferred from the translation.)

Trs. (with *dassetum*) :- (the Lord Buddha), showed the Merit thus and, said (the words), “katame dhammā akusalā” to show the Demerit (with the words, “katame dhammā akusalā”).

(or) (The Lord Buddha), showed the Merit thus and, said thus, “katame dhammā akusalā” to show the Demerit (with the words, “katame dhammā akusalā”).

Trs. (with *dassento*):- (the Lord Buddha), who showed the Merit and showed the Demerit (with the words, “katame dhammā akusalā”), said (the words), “katame dhammā akusalā” / (or) said thus, “katame dhammā akusalā”.

(or) When (the Lord Buddha), showed the Merit and showed the Demerit (with the words, “katame dhammā akusalā”), (he) said (the words), “katame dhammā akusalā” / (or) said thus, “katame dhammā akusalā”.

7. Relations with *iti sambandho*

When the phrase *iti sambandho* is used in a given sentence, it can have three sets of relations, and three kinds of translations respectively.

Ex. Abhivādiya bhāsissam abhidhammatthasaṅgaham. (*commented unit*)

abhidhammatthasaṅgaham bhāsissanti sambandho. (*comment unit*)

1st Set of Relations

abhidhammatthasaṅgaham (iti) → sambandho (POS)

bhāsissanti → sambandho (ADJ)

sambandho → (kātabbo < √ kar + tabba)

Trs:- The relation of the word “abhidhammatthasaṅgaham” with the word “bhāsissam” should be made.

2nd Set of Relations

abhidhammatthasaṅgaham (iti) → sambandho (AOV)

bhāsissanti → sambandho (ADV)

Trs:- The word “abhidhammatthasaṅgaham” should be related with the word “bhāsissam”.

3rd Set of Relations

abhidhammatthasaṅgaham bhāsissam (iti) → (QUM)

(iti) → sambandho (QUS)

sambandho → (kātabbo) (AOV) / (hoti) (ASV)

Trs.:- The relation (ought to be made) / (is) thus, “ (I) will expound (the treatise called) *abhidhammatthasaṅgaha*”.

8. Usage of *accusative* case in *genitive & locative* sense

a. When the suffix *to* is added to indeclinables *upari*, *pari*, *upa*, or *abhi*, another word in *accusative* case is related to it in *possessor* relation.

Ex. upato gāmaṁ nadī hoti. **Trs.** There is a river in the neighbourhood of the village.

upato → hoti (LOV) / gāmaṁ → upato (POS)

b. The *accusative* cases with stems *anantara* or *samaya* carry *locative* sense.

Ex. pituno gamanassa anantram putto āgacchati. **Trs.** The son comes immediately after the going of the father.

gamanassa → anantram (POS) / anantram → āgacchati (LOV)

9. Usage of *añña* / *sesa* (*avasesa*) ...*vajjetvā* / *ṭhapetvā*

The *inactive* object of *vajjetvā* / *ṭhapetvā* is changed into a form of *ablative* case and inserted to be related to *añña* / *sesa* in DET relation.

Ex. Khuddakanikāyo nāma cattāro nikāye vajjetvā / ṭhapetvā (catūhi nikāyehi) avasesam / sesam buddhavacanam.

(cattāro) nikāye → vajjetvā / ṭhapetvā (IOV)

(catūhi) nikāyehi → avasesam / sesam (DET)

Trs. *Khuddakanikāya* is, indeed, four *nikāyas* not having been taken into account, the Buddha's teaching other (than four *nikāyas*).

10. Usage of *aññatra* / *vinā*

The indeclinables *aññatra* and *vinā* are viewed as gerunds having the sense “having excepted, having excluded, not having included”. Their *inactive* objects, that is, the objects excluded, can be in *accusative*, *instrumental* or *ablative* case.

Ex. Aññatra (Vinā) dārakam / dārakena / dārakasmā sabbe manussā gacchanti.

dārakam / dārakena / dārakasmā → Aññatra (Vinā) [IOV]

Aññatra (Vinā) → gacchanti (ADV)

Trs. All men go, having excluded the child (i.e. without the child).

11. Usage of a *conjugated* verb as a subject or object

Ex. Migam dhāvati passāmi. **Trs.** (I) see the deer run.

migam → passāmi (DIO-P) / dhāvati → passāmi (DIO-S)

Ko me vandati pādāni **Trs.** The one who pays homage to my feet is who?

me → pādāni (POS) / pādāni → vandati (IOV)

vandati → ko (NIO)

12. Usage of *directional* words in *instrumental* case

When a *semi-pronoun* denoting a compass bearing, such as east, west, etc., is put into *instrumental* case, another word in *accusative* case is related to it in *detachment* or *possessor* relation.

Ex. Puriso vasati pubbena gāmam.

Trs. The man lives at the east *from* / *of* the village.

pubbena → vasati (LOV) / gāmam → pubbena (DET / POS)

13. Usage (special) of *infinitives*

Infinitives have the Purposive relation as their main usage but they are also sometimes used as 1. Gerunds, 2. Nominative forms, 3. Accusative forms.

Ex.1. nekkhamam khemato datthum // datthum < (√ dis + tum)

Trs. ... having seen Jhāna bliss as peace ...

Ex.2. Ācinnam bhikkhūnam vihāre vasitum.

vasitum → ācinnam (NIO / PUR)

Trs. Staying / to stay at a monastery is the custom of monks.

Ex.3. Rājā anujānāti coram hantum (√ han + tum) // **Trs.** The king
hantum → anujānāti (IOV / PUR) permits to kill the thief.

14. Usage of *itarathā* / *aññathā*

When these Indeclinable Derivatives having the sense, “otherwise, differently”, are used, some text insertion is necessary.

Ex. Sāccāni cattāriyeva honti.

(*ito*) itarathā / aññathā (*atthe gayhamāne*) buddho sabbaññū na bhavēyya.

ito → itarathā (COC), itarathā → gayhamāne (ADV)

atthe → gayhamāne (AOV), gayhamāne → bhavēyya (DEF)

Trs:- The Noble Truths are only four (in number). [If the sense (i.e. the concept) is taken (i.e. interpreted)] otherwise than this, the Buddha may not be the Omniscient.

Note:- The inserted Indeclinable “*ito*” refers to the fact given by the sentence preceding the one with *itarathā* / *aññathā*.

15. Usage of *iti adhippāyo*

When a *comment unit* sentence ends with the phrase *iti adhippāyo*, **the (inserted) word referring to the speaker or author** in general, or **the commented unit ending with *iti*** on occasion, is related to *adhippāyo* in POS relation.

Ex. Posoti puriso, bodhisattoti adhippāyo.

Posoti → puriso, bodhisatto (NIO) / (ācariyassa) → adhippāyo (POS)

(ayaṃ) → adhippāyo (NIO)

Trs: The word “poso” is (i.e. means) “the man”, *that is*, the Bodhisatta.
This is the *intended sense* of (the master).

16. Usage of *iti attho*

When a *comment unit* sentence ends with the phrase *iti attho*, the *commented unit* ending with *iti* is related to it in POS relation.

Ex. Posoti puriso, bodhisattoti attho.

Posoti → puriso, bodhisatto (NIO) / attho (POS), (ayaṃ) → attho (NIO)

Trs. The word *poso* is (i.e. means) “the man”, *that is*, the Bodhisatta. This is the sense of the word *poso*.

17. Usage of *iti etaṃ ...vacanam*

This phrase is used in *comment units* to express the nominal cases of nouns in *commented units*.

Ex. yenāti etaṃ karaṇavacanam

yenāti → etaṃ (Whole-Part) (or) (IAD) / etaṃ → karaṇavacanam (NIO)

Trs. This case in the word *yena* is an Instrumental case (or) this word *yena* is one that has an Instrumental case.

- Note (1): In the first sense, *karaṇavacanam* is an *adjectival* compound whereas in the second, a *relative* compound.
- Note (2): Nominal cases have different terminologies in commentarial literature on one hand and in grammatical works on the other. They are follows:

grammatical works

paṭhamā vibhatti
 dutiyā vibhatti
 tatiyā vibhatti
 catutthī vibhatti
 pañcamī vibhatti
 chaṭṭhī vibhatti
 sattamī vibhatti

commentarial literature

paccattavacana
 upayogavacana
 karaṇavacana
 sampadānavacana
 nissakkavacana
 sāmivacana
 bhumnivacana

18. Usage of multiple identical adjectives

When more than one Identical Adjectives are used to modify a single noun, it is sometimes possible to upgrade each preceding modifier to its *abstract derivative* form in *ablative* case and to relate it, in *causality* relation, to the following one respectively.

Ex. abhirūpā (*kaññāya abhirūpattā*) visutā (*kaññāya visutattā*) mānavantī kaññā āgacchati.

abhirūpā, visutā, mānavantī → kaññā (IAD)

abhirūpattā → visutā (CAU) / visutattā → mānavantī (CAU)

Trs. A beautiful, famous [owing to (her) beauty] and proud [owing to (her) fame] girl comes.

19. Usage of partial comment units

Ex. Rājagahe viharatīti rājagahaṃ nagarassa nāmaṃ.

Rājagahe viharatīti → rājagahaṃ (Whole-Part)

Trs. In the set of speech, ô Rājagahe viharatiö, the word *rājagaha* is the name of a town.

20. Usage of participles / nouns having DEF relations

a. In some contexts, a participle, or a noun, which has a DEF relation to another verb can be upgraded to its *abstract derivative* form in *ablative* case and related to the same in *causal* relation. If the clause governed by the participle / noun is a *relative* or *absolute* one, the *active subject* or *active object* of the participle comes to have the *genitive* case and be the *causal possessor* of the derivative.

Ex. Puriso gacchanto (*purisassa gacchantattā*) magge bhikkhuṃ passati.

Puriso → gacchanto, passati (ASV) / gacchanto → passati (DEF)

[Purisassa → gacchantattā (POS) / gacchantattā → passati(CAU)]

Trs. When the man goes (*because of the man's act of going*), (he) sees the monk on the way.

Pitari kāḷe (*pituno kāḷattā*) putto kāḷo hoti

Pitari → kāḷe (NIO) kāḷe → hoti (DEF)

pituno → kāḷattā (POS) kāḷattā → hoti (CAU)

Trs. (As / When) (the) father is dark (*because of the father's darkness*), (the) son is dark.

b. Sometimes, a *present participle* may imply a wish, a desire.

Ex. Puriso gacchanto āha, “ācariya, ahaṃ gacche”ti.

Trs. When the man (*wishes to*) go, (he) said, “O Teacher! May I go?”.

21. Usage of *tattha*

a. The indeclinable *tattha*, when used as the initial word of a sentence, usually refers to a word or a set of words which is mentioned in the preceding sentences and the part of which is related in the *tattha* sentence.

Ex. Tayo bhikkhū āgacchanti. Tattha eko arahā hoti.

Tattha → eko (whole-part)

Trs. Three monks come. Of these three, one is an *arahat*.

b. When *tattha* follows a sentence having a transitive verb, it generally refers to the *object* of that verb.

Ex. Idāni tena vuttaṃ, “buddhaṃ saraṇaṃ gacchāmi”ti. Tattha ...

Trs. Now the speech “buddhaṃ saraṇaṃ gacchāmi” is said by him. In these words ...

c. When *tattha* follows the phrase *dassento ... āha*,

Ex. Evaṃ kusalaṃ dassetvā akusalaṃ dassento “katame dhammā akusalā” ti āha. Tattha ...

“katame dhammā akusalā”ti → *dassento* (IMP)

→ *āha* (IOV) / (QUS + QUM)

Then *tattha*, the initial word in the following sentence, generally refers to that very phrase and is translated as, “In / among these words, ‘katame dhammā akusalā’”.

22. Usage of *tuṃ*, & *-tthaṃ*

Infinitives (such as those with the suffix *tuṃ*) and compounds, of *accusative singular* case, having the last member *attha* meaning, “reason, purpose, aim, intention”, can have two relations, namely, Causal and Purposive ones.

Ex. Gāmaṃ dassetuṃ puriso gacchati.

dassetuṃ → gacchati (CAU / PUR)

Trs. The man goes (*on account of the wish*) to show the village.

Gāmadassanatthaṃ puriso gacchati.

Gāmadassanatthaṃ → gacchati (CAU / PUR)

Trs. The man goes (*on account of the wish for / for the sake of*) showing the village.

23. Usage of verbals derived from √ **gah**

Ex. purisassa / purisaṃ hatthasmim gahetvā ...

purisassa / purisaṃ → gahetvā (IOV) / hatthasmim → gahetvā (LOV)

purisassa / purisaṃ → hatthasmim (whole-part)

Trs. ...having taken the man at (i.e. by) the hand

purisassa / purisaṃ → hatthasmim (POS) / hatthasmim → gahetvā (IOV)

Trs. ... having taken the hand of the man

Miscellaneous

1. Usage of *ayam pana*

Sometimes, the pronoun *ayam* refers to a set of speech, which is already mentioned before, or, which is to be encountered later. In this case, it generally refers to the latter when it is followed by the indeclinable *pana*. On the contrary, when *ayam* stands alone, it usually refers to the former.

2. Usage of *ci*

When the indeclinable *ci* follows an Interrogative pronoun, the resultant phrase means “a certain one, certain ones”. When the *relative* pronoun *ya* of the same case as the *interrogative* one is added to the beginning of that phrase, it means “anyone, any ones / anything, any things”.

Ex. koci, keci (Nom.) kañci, keci (Acc.), etc. [**Mas.**]

kiñci, kānici (Nom.), kiñci, kānici (Acc.), etc. [**Neu**]

kāci, kāci kāyoci (Nom.), kañci, kāci kāyoci, etc. [**Fem.**]

yokoci, yekeci (Nom.) yaṃkañci, yekeci (Acc.), etc. [**Mas.**]

yaṃkiñci, yānikānici (Nom.), yaṃkiñci, yānikānici (Acc.), etc. [**Neu**]

yākāci, yākāci yāyokāyoci (Nom.), yaṃkañci, yākāci yāyokāyoci, etc. [**Fem.**]

3. Usage of double negatives

A double negative in Pali is equivalent to an affirmative. But it is usually translated in two different ways.

Ex. Rājā sīlavanto na na hoti.

Trs. The king is one who has virtue. (Or) it is not true that (= one *na*) the king is not one who has virtue; the king is really one who has virtue.

4. Usage of double pronouns

When two different pronouns are doubled, the second one is generally taken as having no particular sense.

Ex. ye ime manussā... **Trs.** The ones who are men.

5. Usage of *eseva nayo*

In this phrase, *eseva* is a Sandhi combination, which can be analysed either as *eso eva* or *eso iva*. According to the first analysis, *eseva nayo* is an abbreviated form of “*eso eva nayo datṭhabbo* = only this method (i.e. view) should be noted” and, in accordance

with the second, that of “*eso (nayo) iva nayo datṭhabbo* = a method (i.e. view) similar to this one should be noted.”

6. Usage of *ettha siyā*

Ettha siyā is an abbreviated form of the sentence, “*Ettha thatvā codakassa idisī codanā siyā*”. Hence, its translation is given as, “having stopped at this point, there may be such a criticism of the opponent”.

7. Usage of *etthāha*

Etthāha is an abbreviated form of the sentence, “*Ettha thatvā codako codanaṃ āha*.” Hence, its translation is given as, “having stopped at this point, the opponent utters the criticism”.

8. Usage of *idāni ... āha*

When *āha* is used as the main verb in a sentence having *idāni* related to it in (LOV) relation, *āha* carries the sense of Present Tense.

Ex. Evaṃ kusalaṃ dassetvā idāni akusalaṃ dassetuṃ / dassento “katame dhammā akusalā” ti āha.

In the sentence above, the verb *āha* is translated in the Present Tense sense as, “says, speaks” for *idāni*, having the sense, “now, at present”, is related to it in (LOV) relation.

9. Usage of *kiñcetta*

Kiñcetta is an abbreviated form of the sentence, “*Ettha kiñci vattabbaṃ. Asamattā tava codanā. Avasiṭṭhaṃ tāva brūhi*”. Hence, its translation is given as, “Here, something should be mentioned. Your argument is not finished. State the remaining (part), indeed”.

10. Usage of *nanu*

The phrase *nanu* is a combination of the negative participle *na* and the question marker *nu*. By itself, *nanu* is usually a modifier of the main verb.

Ex. Nanu sāmanero gāmaṃ gacchati?

Trs. Doesn’t the novice go to the village?

Sāmanero gāmaṃ gacchati nanu?

Trs. The novice goes to the village, doesn’t he?

Sāmanero gāmaṃ na gacchati nu?

Trs. The novice does not go to the village, does he?

Sāmanero gāmaṃ gacchati nu? (without *na*)

Trs. Does the novice go to the village?

Sāmanero gāmaṃ na gacchati. (without *nu*)

Trs. The novice does not go to the village.

Sometimes, *nanu* is combined with the Indeclinable *ca* and placed at the beginning of a sentence. Then it initiates the launch of an argument and is usually translated as “There may be an unfavourable remark here”.

11. Usage of *taṃ yathā*

In this phrase, *taṃ* is an indeclinable used as an *demonstrative* pronoun and *yathā* is another used as an *interrogative* pronoun. Both are viewed as having *nominative* cases. This idiom is usually translated as, “What is this?” or “What are they?”

12. Usage of *yadidaṃ*

The phrase *yadidaṃ* is viewed as equivalent to a combination of the *relative* and *demonstrative* pronouns *ya* and *ima*, which can be of *nominative* case, both number and any gender. That is, this idiom corresponds to phrases *yo ayaṃ*, *ye ime* (Mas.) / *yaṃ idaṃ*, *yāni imāni* (Neu.) / *yā ayaṃ*, *yāyo imāyo* (Fem.). But the forms of *ima* are taken as carrying no particular sense.

Ex. Bhikkhu āgacchati, yadidaṃ Tisso. **Trs.** The one who is Tissa, that monk comes.

13. Usage of *yathā āha*

The phrase *yathā āha* is used to quote a certain authority. It is viewed as the abbreviated form of “*yathā āha* = this is why (the inserted Active Subject) said ...” or “*mayā vuttassa vacanassa sādhaṃ yathā [kiṃ (vacanaṃ)] āha* = what set of speech, which validate the words mentioned by me, did (the inserted Active subject) say?” or “*yathā [yena (vacanena)] āha, tathā [tena (vacanena)] mayā vuttaṃ vacanaṃ sameti* = the set of speech, by which (the inserted Active Subject) said, the set of speech mentioned by me agrees with it.”

14. Usage of *yathā taṃ*

In this phrase, *yathā* is an indeclinable used to denote comparison. *Taṃ* carries no particular sense. This idiom is usually translated, “Just as”.

15. Usage of *vuccate*

Sometimes, *vuccate* is used to initiate a reply to an opponent. In this case, it is viewed as an abbreviated form of the sentence, “*Ettha codakassa parihāro mayā vuccate*”. Hence its translation is given as, “Here, a reply to the opponent is conveyed by me”.

16. Usage of *vuccati*

In some sentences with the verb *vuccati*, the Quotation Marker *iti* has to be added because it has not been expressed yet.

Ex. ayam balo (*iti*) vuccati. **Trs.** He is mentioned as, a foolö, i.e. termed a fool.

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REFERENCE:

1. ဓမ္မဘရိယဗျူဟ --- အရှင်ကာရဏိက

Formal Interpretations

(အဘော်သံဝဏ္ဏနာ) --- Ven. Paṇḍita

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Dedicated to the Traditional Pali Scholarship of Myanmar

" We are standing now on heights which their struggles and their labours won for us; if we seem to be above them, it is only because they have raised us on their shoulders."

-Adapted from *The Story of Philosophy* (p-400) by Will Durant.

A. Commented Unit, Comment Unit and Formal Interpretations

(*saṃvaṇṇetabba*) (*saṃvaṇṇanā*)

When a certain word or phrase is explained in commentaries or sub- commentaries, the original expression (called the *commented unit*) is placed in its explanatory sentence or paragraph (called the *comment unit*) therein. In Myanmar Pali tradition, interpretations of comment units have evolved into a system. All interpretative techniques discovered in the course of time have been compiled, classified and analysed to result in a separate field of study that has come to be known as အဘော်သံဝဏ္ဏနာ (*Formal Interpretations*). They play a vital role in the study of commentaries and sub-commentaries.

E.g. **Bhavābhavaṃ gacchati jīvaloko.** (Vinaya Commentary – 1)

Bhavābhavanti aparakālakiriyāya kammaniddeso, bhavato bhavanti attho. Atha vā **bhavābhavanti** sugatiduggativasena hīnapaṇītavasena ca khud-dakaṃ mahantañca bhavanti attho. Vuddhatthopi hi akāro dissati “asekkhā dhammā”ti ādīsu viya. Tasmā **abhavoti** mahābhavo vuccati. Atha vā **bhavoti** vuddhi, **abhavoti** hāni. **Bhavoti** vā sassatadiṭṭhi, **abhavoti** ucchedadiṭṭhi. Vuttappakāro bhavo ca abhavo ca bhavābhavo. Taṃ **bhavābhavaṃ. Gacchatīti** aparakālakiriyāniddeso. **Jīvalokoti** sattaloko. Jīvaggahaṇena hi saṅkhārabhājana-lokaṃ nivatteti tassa bhavābhavagamanā sambhavato.

(Sāratthadīpanī – 11)

B. Three Types of Comments

1. **Iti** Comment (*Ullīṅga*)
2. **Non-iti** Comment (*Vutti*)
3. **Relational** Comment (*Sambandha*)

Examples

1. --**Posoti** Puriso:- In this sentence, the commented unit *poso* is explained as having the sense, "man". It is termed as **iti comment** due to the use of the indeclinable *iti*.
2. --**Poso** Puriso:- Here the explanation is the same, but *iti* is not used; therefore, it is labelled **non-iti comment**.

3. --Abhivādiya bhāsisṣaṃ abhidhammatthasaṅgahaṃ. (*Commented unit*)

abhidhammatthasaṅgahaṃ bhāsisṣanti sambandho. (*Comment unit*)

The phrase *abhidhamma* --- *sambandho* implies that *abhidhammattha-saṅgahaṃ* is the **inactive object** of the verb *bhāsisṣaṃ*.

Note: In the comment unit above, the word order of the commented unit is changed to clarify the relation between *abhidhammatthasaṅgahaṃ* and *bhāsisṣaṃ*. Such a comment serves to indicate the word-to-word relations, hence the term *relational comment*.

The phrase *iti sambandho*, having the sense "This is the relation", is typical of this type but not an essential component --- whenever the word order of a commented unit is changed to throw light on the relations within it, it can be termed a **relational comment**.¹

C. Twelve Types of Indications

Another kind of approach can be used to classify comment units much more thoroughly, but the term **indication** will preferably be used to differentiate this method from the previous one.

C.1 Sandhi Indication (*Sandhiliṅgapadasaṃvaṇṇanā*)

Ex. **Tatrāyanti** tatra ayaṃ:----The phrase "tatra ayaṃ" indicates that *tatrāyaṃ* is a *sandhi* (i.e. phonological) combination of *tatra* and *ayaṃ*.

C.2 Nominal Indications

Here, the term "nominal" literally means "concerned with nouns", yet all nouns, pronouns and numerals should be placed in its scope. On the other hand, the indications of compounds (*samāsa*), Primary Derivatives (*kita*) and Secondary Derivatives (*taddhita*) will be treated separately.

a. Nominal-Stem indication (*nāmaliṅgapadasaṃvaṇṇanā*)

Ex. **Assāti** tassa..

The phrase "tassa" indicates that the stem of *assa* is *ta* (not *ima*)

b. Nominal-Stem Sense indication (*nāmaliṅgatthasaṃvaṇṇanā*)

Ex. **Assāti** dhammassa

The phrase "dhammassa" indicates that the stem *ta* or *ima* of *assa* has (i.e. refers to) the sense "dhamma".

c. Nominal-Case indication (*vibhattipadasaṃvaṇṇanā*)

Ex. **Purisānanti** catutthī(bahu)vacaṇaṃ / sampadāna(bahu)vacaṇaṃ

The phrase "catutthī(bahu)vacaṇaṃ" or "sampadāna(bahu)vacaṇaṃ" indicates that the word *purisānaṃ* has the Dative case (and plural number).

¹ It should be noted, however, that it is also possible to use relational comments for some indeclinables having no relation to other words if such an explanation would serve to make the syntax clearer.

- For example,

buddhaṃ dhammaṃ saṅgaṇṇa abhivādiya (*Commented unit*)

buddhaṇṇa dhammaṇṇa saṅgaṇṇa abhivādiyāti sambandho (*Comment unit*)

The phrase "buddhaṇṇa dhammaṇṇa" implies that *ca* of *saṅgaṇṇa* is the conjunction that joins *buddhaṃ*, *dhammaṃ*, and *saṅgaṃ* together.

d. Nominal-Case Sense indication (*vibhatyatthasaṁvaṇṇanā*)

Ex. **ekam samayanti** ekasmiṁ samaye.

The phrase "**ekasmiṁ samaye**" indicates that the Accusative cases of *ekam* and *samayam* have the Locative sense.

Ex. **Buddhanti** kammathaniddeso.

The phrase "kammathaniddeso" indicates that the Accusative case of *buddham* has the Objective sense.

C. 3 Conjugated Verb indications

As shown in the topic of **Conjugations**, conjugated verbs are derived generally from verbal stems and, occasionally, direct from roots. Consequently, a conjugated verb may be a combination of a verbal stem, or a root, with a verbal ending. If a part or the whole of a *commented unit* is a **conjugated verb**, its *comment unit* would be concerned with its root (if it is formed by adding a verbal ending to a root), or its verbal stem (if formed by adding a verbal ending to a verbal stem), the sense of either of them, the verbal ending or its sense.

a. Root / Verbal-Stem indication (*dhātupadasaṁvaṇṇanā*)

Ex. **Vakkhatī** vacissati

The phrase "vacissati" indicates that the verb "vakkhati" is derived from the root √ vac. (**root indication**)

Ex. **Kāhissatī** karissati.

The phrase "karissati" indicates that the verbal stem "kāha" of the verb "kāhissati" is an alternative form of the verbal stem "karo". (**verbal-stem indication**)

b. Root Sense / Verbal-Stem Sense indication (*dhātvatthasaṁvaṇṇanā*)

Ex. **Vakkhatī** kathessati

The phrase "kathessati" indicates that the verb "vakkhati" has the sense "to say, to speak, to tell". (**root sense indication**)¹

Ex. **Byākarosī** kathesi.

The phrase "kathesi" indicates that the verbal stem "byākaro" of the verb "byākarosi" has the sense "to say, to speak, to tell". (**verbal-stem sense indication**)

c. Verbal-Ending indication (*dutiyavibhattipadasaṁvaṇṇanā*)²

Ex. **Bhāsissanti** bhāsissāmi.

The phrase "bhāsissāmi" indicates that the verbal ending "ssam" of the verb "bhāsissam" is a Future Attanopada 1st person ending (i.e. not an Unreal Conditional one).

d. Verbal-Ending Sense indication (*dutiyavibhatthyatthasaṁvaṇṇanā*)³

Ex. **Sandhāvissanti** saṁsariṁ.

The phrase "saṁsariṁ" indicates that the verbal ending "ssam" of the verb

¹ Verbal-ending indication is also relevant here.

² The term *dutiya* (meaning "second") is used to differentiate from nominal case-endings.

"Sandhāvissam" has the sense of Past Tense.

C. 4 Primary Derivative indications

The term "primary derivative" includes in its scope Present, Past and Future Participles, Infinitives, Gerunds, and other noun stems that result when roots and appropriate suffixes are combined. Depending on their respective methods of formation, they may be either combinations of roots and suffixes, or those of verbal stems and suffixes.

Present Participle	→	verbal stem + suffix
Past Participle	→	root / verbal stem + suffix
Future Participle	→	root / verbal stem + suffix
Infinitive	→	root / verbal stem + suffix
Gerund	→	root / verbal stem + suffix
Others	→	root + suffix

If a part or the whole of a *commented unit* is a Primary Derivative, its comment unit would be concerned with its root (if it is formed by adding a suffix to a root), or its verbal stem (if formed by adding a suffix to a verbal stem), the sense of either of them, the suffix or its sense. The terms *root* and *verbal stem* here would be labelled with the epithet *primary* to differentiate them from those of conjugated verbs, and the term *suffix* also, to make it different from that of the *secondary derivative*.

a. Primary-Root / Primary-Stem indications (*dutiyadhātupadasaṁvaṇṇanā*)

Ex. laddhoti labhito

The phrase, "labhito" indicates that the Primary Derivative *laddho* has the root √ labh. (**Primary-Root** indication)

Ex. kurumanoti karonto

The phrase, "karonto" indicates that the part *kuru* of *kurumano* is an alternative form of the stem *karo*. (**Primary-Stem** indication)

b. Primary-Root Sense / Primary-Stem Sense indications

(*dutiyadhātvatthasaṁvaṇṇanā*)

Ex. buddhoti jānanto¹

The phrase, "jānanto" indicates that the root √ *budh* of the Primary Derivative *buddho* means, "to know, to perceive". (**Primary-Root Sense** indication)

Ex. bujjhantoti jānanto

The phrase, "jānanto" indicates that the stem *bujjha* of the Primary Derivative *bujjhanto* means, "to know, to perceive". (**Primary-Stem Sense** indication)

c. Primary-Suffix indication (*dutiyapaccayapadasaṁvaṇṇanā*)

Ex. laddhoti labhito

The phrase, "labhito" indicates that the Primary Derivative *laddho* has the suffix *ta*.

d. Primary-Suffix Sense indication (*dutiyapaccayatthasaṁvaṇṇanā*)

Ex. Ex. buddhoti jānanto

The phrase, "jānanto" indicates that the suffix *ta* of the Primary Derivative *buddho* has the sense of Subjective Suffixal case / Active Voice.

¹ The same example for the *primary-suffix sense indication*

C.5 Compound indications

a. Compound Type indication (*samāsaliṅgapadasaṁvaṇṇanā*)

Ex. Mahanto puriso **mahāpuriso**, kammadhārayasamāso.

The phrase "kammadhārayasamāso" indicates that the word "**mahāpuriso**" is a *kammadhāraya* compound.

b. Compound Content indication (*samāsaliṅgatthasaṁvaṇṇanā*)

Ex. Bhūmiṁ gato **bhūmigato**.

The phrase " Bhūmiṁ gato " indicates that the word "**bhūmigato**" is a *tap-purisa* compound having two members, "bhūmi" and "gata".

A + B → B (the one who goes to the ground, Mas., Sing.)

C.6 Secondary Derivative indications

a. Secondary-Stem indication (*dutiyaṅgapadasaṁvaṇṇanā*)¹

Ex. **Sāmaññanti** samaṇatā

The phrase "samaṇatā" indicates that the word "Sāmaññaṁ" is a *secondary derivative* derived from the stem "samaṇa".

b. Secondary-Stem Sense indication (*dutiyaṅgatthasaṁvaṇṇanā*)

Ex. **Lāmakataroti** pāpataro.

The phrase *pāpataro* indicates that the stem *lāmaka* of the *secondary derivative* "**lāmakataro**" has the sense "bad, evil".

c. Secondary-Suffix indication (*paccayapadasaṁvaṇṇanā*)

Ex. **Pāpiyoti** pāpataro

The phrase *pāpataro* indicates that the word **Pāpiyo** is formed by using the *secondary derivative* suffix *ya*.

d. Secondary-Suffix Sense indication (*paccayatthasaṁvaṇṇanā*)

Ex. **Dhanavāti** dhanena samannāgato.

The phrase *dhanena samannāgato* indicates that the Secondary Suffix *vant* of the word *dhanavā* has the Possessive sense.

C. 7 Prefix indications

There are twenty prefixes used in Pali. They are termed *upasagga* in Sanskrit and in Pali commentarial literature. In Pali grammatical works, however, they are called *upasāra*. They are given here with their Sanskrit counterparts also in brackets wherever they are not identical with the corresponding Pali forms.

Ati, Adhi, Anu, Apa, Api, Abhi, Ava, Ā, U (**Ut**)², Upa, O³, Du (**Duḥ**)⁴, Ni (**Ni** / **Nir**)⁵, Pa (**Pra**), Pati (**Prati**), Parā, Pari, Vi, Saṁ, Su.

¹ the term " **secondary** (*dutiya*) " is used here to differentiate the stems and suffixes from nominal types.

² *Uṭ* is changed into *Ud* when followed by vowels or soft consonants.

³ *Ava* is used instead of *O* in Sanskrit.

⁴ *Duḥ* is changed into *Dur*, *Duṣ*, *Duś*, *Dus*, or *Dū*, owing to Sandhi.

⁵ *Ni* and *Nir* have different senses in Sankrit. But they are represented in Pali by the single form *Ni* only.

A prefix may be used, to *modify* or to *reverse* the sense of the verb, or the noun, with which it is combined. Otherwise, it is a mere element that carries no particular sense.

Ex. √ car - "to go, to move" ati √ car - "to go beyond, to overtake, to invade"
(*ati* as *modifier*)

√ ji - "to win, to conquer" parā √ ji - "to lose, to be defeated" (*parā* as
reverser)

√ car - "to practise, to perform" ā√car - the same (*ā* as a mere element)

a. Prefix-Defining indication (*upasāraliṅgapadasaṁvaṇṇanā*)

Ex. abhīti upasaggo

The phrase *upasaggo* indicates that *abhi* is a prefix.

b. Prefix-sense indication (*upasāraliṅgatthasaṁvaṇṇanā*)

Ex. āgantvā ramaṇaṁ ārammaṇaṁ.

The phrase *āgantvā* indicates that *ā* of *ārammaṇaṁ* is a prefix having the sense, "having come".

C. 8 Indeclinable indications

a. Indeclinable-Defining indication (*nipātaliṅgapadasaṁvaṇṇanā*)

Ex. Itīti nipāto.

The phrase *nipāto* indicates that *iti* is an indeclinable.

b. Indeclinable-sense indication (*nipātaliṅgatthasaṁvaṇṇanā*)

Ex. Khalūti anussavanatthe nipāto.

The phrase *anussavanatthe* indicates that the indeclinable *khalu* has the sense, "hearsay, report".

C.9 Literal Sense indication (*saddābhidheyyatthasaṁvaṇṇanā*)

All *sense* indications given above, such as those of *nominal sense*, *compound content* etc. are termed *literal sense* indications, for they each suggest the sense derived from one or other grammatical entity.

Ex. Bhūmiṁ gato bhūmigato.

(Besides being a Compound Content indication), the phrase "Bhūmiṁ gato" indicates that the word *bhūmigato* **literally** means "the one who goes to the ground".

C. 10 Contextual Sense indication (*sarupābhidheyyatthasaṁvaṇṇanā*)

Ex. Bujjhatīti buddho, bhagavā.

The phrase, *bhagavā* indicates that *buddho* means here the Lord Buddha, i.e. not all those who know.

C.11 Synonymic Sense indication (*pariyāyābhidheyyatthasaṁvaṇṇanā*)

Ex. Posoti puriso

The phrase *puriso* indicates that *poso* is a synonym of *puriso* meaning, "man".

C.12 Ordinary Explanation (*bhāvatthasamvaṇṇanā*)

All comment units outside the scope of those above are viewed as ordinary explanations.

Ex. **jānātīti** sabbaṃ jānāti

The phrase *sabbaṃ* indicates that the sense of knowing conveyed by *jānāti* means knowing everything.

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General Guidelines for Formal Interpretations

Primary Derivatives as Commented Units

1. When an *inactive object* not mentioned with a commented *primary derivative* is inserted into its comment unit, the *subjective suffixal case* is usually indicated.

Ex. **labhitoti** cīvaraṃ labhito

2. When an *inactive subject* not mentioned with a commented *primary derivative* is inserted into its comment unit, the *objective suffixal case* is usually indicated.

Ex. **labhitoti** bhikkhunā labhito

3. When a *primary derivative* is commented using the words such as *yutta*, *anucchavika* (suitable, proper), *arahati* (should be, deserves to be, be worthy of), *sakkā* (possible, capable), the *objective suffixal case* is usually indicated.

Ex. **karaṇīyanti** karitum yuttaṃ

4. When a *primary derivative* unit is commented

1. with its *abstractive derivative*

2. with another *primary derivative* with the suffix *ana* or,

3. by compounding it with the stem *bhāva*, or, *ākāra* ---
the *verbal suffixal case* is usually indicated.

Ex. **labhitoti** labhitatā / labhanaṃ / labhitabhāvo / labhitākāro

5. If the suffixal case of a commented *primary derivative* is not obvious, yet if it is commented using the *abstract derivative* of another having an unmistakable *subjective* or *objective suffixal case*, or by compounding the same with the stem - *bhāva*, then it indicates that the commented unit has the corresponding *suffixal case* and that its content must be taken in the *abstract* sense.

Ex. **gamananti** gacchantatā / gacchantattaṃ / gacchantabhāvo

gamaṇaṃ - the state of the one who goes (the abstract sense of a *primary derivative* with *subjective suffixal case*)

Secondary Derivatives as Commented Units

1. When a *secondary derivative* is commented ---

a. with a *primary derivative* which has the *verbal suffixal case*, especially with those having the suffix *ana* **OR**,

b. with its *secondary stem* compounded with *bhāva*, or, *ākāra*,
the *abstract derivative* type is usually indicated.

Ex. **dāyakatāti** dānaṃ / dāyakabhāvo / dāyakakāro

2. If a *secondary derivative* is commented using words having the sense of **similarity** or **comparison**, such as *sarikkhaka*, *sadisa*, *sama*, *viya*, *iva*, etc., the comparative type is usually indicated.

Ex. **sīhoti** sīhasadiso / sīhena samo / sīho viya

3. The Secondary Derivatives of *possessive* type and the other three of the *miscellaneous* type --- *origination* (*bhava*), *birth* (*jāta*), and *attachment* (*niyutta*) --- are viewed as equivalents. Accordingly, an indication of anyone of them implies others.

Ex. rājagahaṃ assa atthi (rājagahe bhavo, rājagahe jato, rājagahe niyutto) iti **rājagahako**.

Compounds as Commented Units

1. When a compound is commented using *iti*, *huvā*, *bhūta*, *saṅkhāta*, or *eva*, the adjectival (*kammadhāraya*) type is usually indicated.

Ex. **dhammañānanti** dhammo iti ñānaṃ.

2. When a single noun or a compound is commented by combining it with an inserted noun or nominal stem, one of the **initial elision**¹, **middle elision**², or **final elision**³ types is usually indicated.

Ex. **dattoti** devadatto (indicated as *initial elision*)

paṇītabhojananti paṇītasamsatthaṃ bhojanaṃ (indicated as *middle elision*)

rupanti rupabhavo (indicated as *final elision*)

3. When a compound initiated by a prefix or an indeclinable, is commented by reversing the positions of its members, the *indeclinable* type is usually indicated.

Ex. **upanagaranti** nagarasamīpaṃ (the stem *samīpa* represents the sense of the prefix *upa*)

adhogirīti girino adho

4. When members of a compound are reversed positionally in its comment unit, it is indicated as either one of the **irregular determinative** (*tappurisa*) type, or of the *relative* (*bahubbīhi*) type, or of the *adjectival* (*kammadhāraya*) type with a modifier as the last member, or of the second *negative* type .

Ex. **aggasamaṇoti** samaṇānaṃ aggo (indicated as the *irregular determinative* type)

saputtoti puttasaṃhito (indicated as the *relative* type)

purisavisesoti viseso puriso (indicated as the *adjectival* type)

acīvaroti cīvaravirahito (indicated as the second *negative* type)

5. When two members of a compound are given in its comment unit as separate words with the same case, the *adjectival* (*kammadhāraya*) type is usually indicated. If one or more *ca* indeclinables are inserted IN ADDITION, the *mutual* (*dvanda*) type is usually indicated. **OR**, if both members are numerals and one or more *vā* indeclinables are inserted, the *relative* (*bahubbīhi*) type is usually indicated.

Ex. **mahāpurisoti** mahanto puriso (indicated as the *adjectival* type)

samaṇabrahmanāti samaṇā ca brahmaṇā ca (indicated as the *mutual* type)

dvttipattāti dve vā tayo vā pattā (indicated as the *relative* type)

¹ ādilopa ² majjhelopa ³ antalopa

6. When two members of a compound are given in its comment unit as separate words with different cases, the *determinative (tappurisa)* type is usually indicated.

Ex. **gāmagatoti** gāmaṃ gato (indicated as the *determinative* type)

7. When one of four pronouns *ya, ta, eta, ima* is inserted in the comment unit of a compound, the *relative* type is usually indicated.

Ex. **chinnahatthenāti** chinno hattho yassāti chinnahattho, tena (indicated as the *relative* type)

Relations as Commented Units

1. When a noun is commented using the gerunds derived from the roots \sqrt{kar} \sqrt{bhu} or \sqrt{hu} , an *Adverbial* relation is indicated.

Ex. Puriso hasamāno gacchati. (*commented unit*)

hasamāno ti hasanto hutvā (bhavitvā) / hasanaṃ katvā (*comment unit*)

2. When a noun in Instrumental case is commented by changing its case into the Accusative and combining it with a gerund, a special *adjectival* relation called *characteristic adjective*¹ is indicated.

Ex. daṇḍena puriso agacchati. (*commented unit*)

daṇḍenāti daṇḍaṃ gahetvā (*comment unit*)

3. When a noun in Locative case is commented using the word *antare*, the *collection-individual* relation is indicated.

Ex. sattesu buddho uttamo. (*commented unit*)

sattesūti sattānaṃ antare (*comment unit*)

Miscellaneous

1. When a *comment unit* has words having the possessive sense --- *samannāgata, sampunṇa, paripunṇa, sampanna*, etc. --- it usually indicates the *commented unit* as being a Primary Derivative of *subjective suffixal case*, a *Relative Compound*, or a Secondary Derivative of *possessive* type.

Ex. (Primary Derivative of subjective suffixal case) **dāyakoti** dānena samannāgato.

(Relative Compound) **mahāadhanoti** mahantena dhanena sampunṇo.

(Possessive Derivative) **dhanavatoti** dhanena sampannassa.

2. Three grammatical entities given above --- the Primary Derivative of *subjective suffixal case*, the *Relative Compound*, the Secondary Derivative of *possessive* type--- are viewed as essentially equivalent. Accordingly, anyone of them may be used to indicate others.

a. Commented unit indicated as a *Primary Derivative of subjective suffixal case*

Ex. **dāyakoti** dinnacīvaro (puriso) [comment unit as *relative compound*]

dāyakoti dānavanto [comment unit as *possessive derivative*]

b. Commented unit indicated as a *Relative Compound*

Ex. **mahāadhanoti** dhanavanto [comment unit as *possessive derivative*]

laddhadhanoti dhanam labhanto [comment unit as *primary derivative of subjective suffixal case*]

¹ *itthambhūtalakkhaṇa*

c. Commented unit indicated as a *Possessive Derivative*

Ex. **dhanavā**ti bahudhano [comment unit as *relative compound*]

gatimantoti gacchanto [comment unit as *primary derivative of subjective suffixal case*]

3. When a verbal stem, either of a conjugated verb or of a *primary derivative*, is commented using a noun combined with a verbal form derived from the root √ *kar*, it is meant to be a suggestion of a *denominative* verb or derivative.

Ex. **saddāyatī**ti saddaṃ karoti. **saddāyantoti** saddaṃ karonto.

4. Sometimes, the sense of a verbal stem or of a root is commented using verbal forms derived from the roots √ *hū*, √ *bhū*, or √ *kar*.

Ex. **sucantoti** sucati parisuddho bhavati. **hatoti** hanati maranaṃ karoti.

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--- Revised edition at PA-AUK Tawya, Mawlamyine.

Reference:

1. ဓမ္မာစရိယဗျက်ရှု --- အရှင်ကာရဏိက

2. သံဝဏ္ဏနာစစ် --- ခင်ကြီးပျော်

3. **Analysis of Explanatory Words** (translation of သံဝဏ္ဏနာစစ်)

----by **Ashin Nandamālābhivaṃsa**

Introduction to Thematic Units

(အခြေခံဝါကျခွဲ)

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Introduction

There are two kinds of relations usually defined to analyze given Pali text, namely, *word-to-word* relations and *sentence-to-sentence* ones. The former is used to get the syntactic sense of a sentence and has been discussed in *Basic / Advanced Relational Grammar*. The latter is used to get the accurate picture of logical relations among sentences of a paragraph, a chapter or even a volume. This topic is an introduction to *sentence-to-sentence* relations.

Thematic Unit (*Vākya*)

The Pali term *vākya* literally means "a sentence", i.e., a self-contained set of words, in which syntactic word-to-word relations can be properly defined without going out of the set. However, it means here an independent unit of content or subject matter, hence the term **thematic unit**. The **smallest thematic unit** is a **sentence** and each of them may combine to form larger ones --- with their extents ranging from **two or more sentences** up to **a whole paragraph or chapter, or even a whole volume**.

Thematic Markers (*Vākyajotakas*)

Many thematic units are marked by certain indeclinables, namely, *hi*, *ca*, or *pana*. They are usually placed **immediately after** the **initial words** of their respective sentences. In theory, they are similar to English conjunctions --- they are said to illuminate the thematic relations among *thematic units*. In practice, however, each of them is used to indicate almost all relations possible; it is almost impossible to rely on them when they are so overloaded.

The actual process is rather the reverse. A thematic marker is only a signal that indicates the necessity to analyze the thematic relation of its HOST unit to the PREVIOUS one. After the analysis has been finished and the relation found out, that relation is used to make a reasonable translation of the marker itself.

Essential Content (*Pinḍattha*)

The term **essential content** is used in contrast with the *literal content*.

For example, a simple sentence counting the Triple Gems as Buddha, Dhamma and Saṅgha is **literally different** from a whole chapter explaining them in detail one by one; but they are **essentially the same** in content. Why? Because the subject matter is the same, i.e., the Triple Gems.

The **essential content** of a thematic unit is related to that of its **previous or following one** in one of following three ways:

- Identity
- Cause / effect (premise / conclusion)
- ordinary connection.

Types of Thematic Units

The type of a given **thematic unit** is defined in reference to its preceding and following ones. For instance, if a unit is an **elaboration** of the previous one but serves as one of **partial content** to the following one, it is termed as the unit of both **elaboration** and **partial content**. Accordingly, types of thematic units are usually given in pairs; in each pair, each member has its type defined in reference to another.

Depending on the relation of their **essential contents**, they are divided into three classes.

A. Units of Identical Contents

1. Unit of Summarized Content¹ *followed by* Unit of Elaborated Content²
2. Unit of Elaborated Content *followed by* Unit of Summarized Content (*the pair above reversed*)
3. Unit of Vague Content³ *followed by* Unit of Illuminated Content⁴
4. Unit of Doubtful Content⁵ *followed by* Unit of Confirming Content⁶
5. Unit of Main Content⁷ *followed by* Unit of Concluding Content⁸

B. Units of Cause and Effect

6. Unit of Premise (Cause)⁹ *followed by* Unit of Conclusion (Effect)¹⁰
7. Unit of Conclusion (Effect) *followed by* Unit of Premise (Cause) (*the pair above reversed*)
8. Unit of Confirmable Content¹¹ *followed by* Unit of Convincing Implication¹²
9. Unit of Disputable Content¹³ *followed by* Unit of Destructive Implication¹⁴

C. Units of Ordinary Connection

10. Unit of Partial Content¹⁵ *followed by* Unit of Continued Supplement¹⁶
11. Unit of Partial Content¹⁷ *followed by* Unit of Resumed Supplement¹⁸
12. Unit of General Content¹⁹ *followed by* Unit of Particular Content²⁰
13. Unit of Particular Content *followed by* Unit of General Content (*the pair above reversed*)
14. Unit of Affirmative Content²¹ *followed by* Unit of Negative Content²²
15. Unit of Negative Content *followed by* Unit of Affirmative Content (*the pair above reversed*)
16. Unit of Disapproved Content²³ *followed by* Unit of Commended Content²⁴
17. Unit of Commended Content *followed by* Unit of Disapproved Content (*the pair above reversed*)
18. Unit of Previous Theme²⁵ *followed by* Unit of Next Theme²⁶

¹ saṅkhepa vākya

² vitthāra vākya

³ apākāṭa vākya

⁴ tappākāṭikaraṇa vākya

⁵ dalhiya vākya

⁶ dalhikaraṇa vākya

⁷ nigamanīya vākya

⁸ nigamana vākya

⁹ kāraṇa vākya

¹⁰ phala vākya

¹¹ yutti vākya

¹² laddhaguṇa vākya

¹³ ayutti vākya

¹⁴ laddhadosa vākya

¹⁵ āraddha vākya

¹⁶ upanyāsa vākya

¹⁷ āraddha vākya

¹⁸ vākyaārambha vākya

¹⁹ sāmāñña vākya

²⁰ visesa vākya

²¹ anvaya vākya

²² byatireka vākya

²³ garahā vākya

²⁴ sambhāvanā vākya

²⁵ pakkha vākya

²⁶ pakkhantara vākya

Usage of Thematic Markers

1. All three markers, i.e., *hi*, *ca*, *pana*, can be placed in the **respective subsequent units** of all pairs **except the last three** to illuminate the relation of the **host** unit to the **previous** one.
2. Only *pana* can be used with the **subsequent** units of the **last three**, that is, with those of the 16th, 17th, and 18th.

Examples and Explanations of Thematic Units

Note: In each example below, a potential thematic marker is marked as (T.M) and placed as the second word in the subsequent unit. And its translation is also given.

1. Unit of Summarized Content followed by Unit of Elaborated Content¹

E.g.1 A. The couple lived at Sarnath.

B. Sarnath (T.M) is a small village near Benares, a town in the Northeastern part of India. It was known as *Migadāya* at the time of the Buddha. It was there that the Buddha preached Dhammacakkapavattana Sutta, etc., etc.

(T.M) = " to elaborate OR to give details"

* The following unit B is a Unit of Elaboration with reference to A, for it is an elaboration of the word *Sarnath* mentioned in A.

Accordingly, A is termed a Unit of Summarized Content with reference to B.

2. A. The whole family is busy.

B. Father (T.M) is mowing the lawn. Mother is preparing the dinner. The son is sweeping the floor. The daughter is cleaning the cupboard.

(T.M) = the same as above

* The following unit B is a Unit of Elaboration with reference to A, for it is an elaboration of the working of the family mentioned in A.

Accordingly, A is termed a Unit of Summarized Content with reference to B.

2. Unit of Elaborated Content followed by Unit of Summarized Content²

E.g. A. The members of our group are John (a soldier), Robert (a programmer), Mary (a housewife) . . . George (a student).

B. We (T.M) have altogether 15 members of various professions and pursuits.

(T.M) = " to sum up, to summarize"

* The following unit B is a Unit of Summarized Content with reference to A, for it is a summary of the description, given in A, of group members.

Accordingly, A is termed a Unit of Elaborated Content with reference to B.

3. Unit of Vague Content followed by Unit of Illuminated Content³

E.g. A. The couple came to town.

B. Just (T.M) as birds come to a tree full of fruits for a good meal, they moved to town hoping for an easy and happy life.

¹ *saṅkhepavākya* - *vitthāravākya*

² *vitthāravākya* - *saṅkhepavākya*

³ *apākaṭavākya* - *tappākaṭikaraṇavākya*

(T.M) = " to explain OR to make lucid"

* The following unit B is a Unit of Illuminated Content with reference to A, for it is an explanation of how that couple moved to town.

Accordingly, A is termed a Unit of Vague Content with reference to B.

Note: a **simply exhaustive account** is termed a Unit of Elaborated Content whereas the one given **using similes or reasoning** is called a Unit of Illuminated Content.

4. Unit of Doubtful Content *followed by* Unit of Confirming Content¹

E.g. 1. A. He would have passed the examination if he really wished to do so.

B. The (T.M) saying goes, " When there's a will, there's a way."

(T.M) = " it is true"

The following unit B is a Unit of Confirming Content with reference to A, for it quotes a popular proverb to confirm the prospect of passing the examination.

Accordingly, A is termed a Unit of Doubtful Content with reference to B.

2. A. He really wishes to pass the examination.

B. Even (T.M) in his sleep, he is dreaming of his lessons.

(The translation of the **thematic marker** is the same as above)

The following unit B is a Unit of Confirming Content with reference to A, for it gives the circumstantial evidence to confirm that he really "wills" to pass the examination.

Accordingly, A is termed a Unit of Doubtful Content with reference to B.

5. Unit of Main Content *followed by* Unit of Concluding Content²

This pair is similar to that of [Unit of Elaborated Content *followed by* Unit of Summarized Content] but the **concluding part** of a topic or chapter or even a whole book is termed **Unit of Concluding Content** while the rest of the topic, etc. is labeled **Unit of Main Content**.

6. Unit of Premise (Cause) *followed by* Unit of Conclusion (Effect)³

E.g. 1. A. Smoke is seen on the mountain.

B. Fire (T.M) is on the mountain.

(T.M) = " Therefore it is known that"

The following unit B is a Unit of Conclusion with reference to A, for it is the **conclusion** of the **premise** given in A, i.e., "smoke being seen" .

Accordingly, A is termed a Unit of Premise with reference to B.

2. A. A fire started to burn in the forest.

B. Billows (T.M) of smoke rose into the sky.

(T.M) = " Therefore"

¹ *dalhiyavākya - dalhīkaraṇavākya*

² *nigamanīyavākya - nigamanavākya*

³ *kāraṇavākya - phalavākya*

The following unit B is a Unit of Effect with reference to A, for it is the **effect** of the **cause** given in A, i.e., " a fire burning in the forest".

Accordingly, A is termed a Unit of Cause with reference to B.

7. Unit of Conclusion (Effect) followed by Unit of Premise (Cause)¹

E.g. 1. A. Fire is on the mountain.

B. Smoke (T.M) is seen on the mountain.

(T.M) = " It is known because"

The following unit B is a Unit of Premise with reference to A, for it is the premise of the conclusion given in A, i.e., "Fire being on the mountain" .

Accordingly, A is termed a Unit of Conclusion with reference to B.

2. A. Billows of smoke rose into the sky.

B. A fire (T.M) started to burn in the forest.

(T.M) = " Because"

The following unit B is a Unit of Cause with reference to A, for it is the cause of the effect given in A, i.e., " Smoke rising into the sky".

Accordingly, A is termed a Unit of Effect with reference to B.

8. Unit of Confirmable Content followed by Unit of Convincing Implication²

E.g. A. They said that only one-third of the committee turned up for the meeting.

B. It (T.M) would be a reflection of the fact that the majority of committee members were against the new leader.

(T.M) = " It would imply that OR Thus"

The following unit B is a Unit of Convincing Implication with reference to A, for it gives the sense **which is implied provided** the fact given in A **is confirmed**, i.e., "If the majority of committee members were absent at the meeting" . (Note that B is an **indirect verification** of A)

Accordingly, A is termed a Unit of Confirmable Content with reference to B.

Note on different opinions:

A given unit is labeled a **Unit of Convincing Implication** if:

a. It is an **effect (conclusion)** of another unit, which is **itself the effect (conclusion)** of still another OR

b. It is a unit of **effect (conclusion)** that precedes its unit of **cause (premise)** - -- it implies that a unit of **effect (conclusion)** is termed so only if it follows its respective unit of **cause (premise)**.

9. Unit of Disputable Content followed by Unit of Destructive Implication³

E.g. 1. A. The subject is said to be too boring for students.

B. If (T.M) it were really so, no one would attend the lecture. But the lecture-hall is full every day.

¹ phalavākya - kāraṇavākya

² yuttivākya - laddhaguṇavākya

³ ayuttivākya - laddhadosavākya

(T.M) = " The blame here is"

The following unit B is a Unit of Destructive Implication with reference to A, for it gives the **improbable content implied provided** the fact given in A is **confirmed**, i.e., "If the subject is a bore" . (Note that B is an **indirect negation** of A)

Accordingly, A is termed a Unit of Disputable Content with reference to B.

OR . A. The subject is not boring.

B. **Otherwise**, (T.M) there would be no one in the class.

(The translation of the **thematic marker** is the same as above)

The following unit B is a Unit of Destructive Implication with reference to A, for it gives the **improbable content implied if** the fact given in A is **refuted**, i.e., "If the subject is boring" . (Note that here B is an **indirect confirmation** of A and that certain words meaning " otherwise", i.e., *itarathā*, *aññathā*, are typical of such units)

Accordingly, A is termed a Unit of Disputable Content with reference to B.

10. Unit of Partial Content followed by Unit of Continued Supplement¹

E.g. 1. A. She goes to school everyday.

B. She (T.M) is a teacher at a school nearby.

(T.M) = "to continue, moreover, in addition"

The following unit B is a Unit of Continued Supplement with reference to A, for it is a **supplement of** the content given in A, i.e., by clearing the doubt whether she is a student.

Accordingly, A is termed a Unit of Partial Content with reference to B.

11. Unit of Partial Content followed by Unit of Resumed Supplement²

E.g. A. She goes to school everyday. She is a teacher at a school nearby. She has taught there for more than two years, etc. etc.

B. On (T.M) her way to school, she always meets a strange woman.

(T.M) = " to continue, to resume"

The following unit B is a Unit of Resumed Supplement with reference to A, for it **resumes** on certain content given in a **distant member unit of A**, i.e., "that she goes to school everyday".

Accordingly, A is termed a Unit of Partial Content with reference to B.

12. Unit of General Content followed by Unit of Particular Content³

E.g. A. The word *house* means " a building for living in, a building in general, a dwelling - place, an inn, a public house, a household, a family in line of descent, kindred, a trading establishment, etc."

B. Here (T.M) it means "a public house".

(T.M) = "in particular, specially, especially"

¹ *āraddha vākya* - *upanyāsavākya*

² *āraddha vākya* - *vākyaārambhavākya*

³ *sāmaññavākya* - *visesavākya*

The following unit B is a Unit of Particular Content with reference to A, for it gives the **particular sense**, which is **contextually** required, out of the possible ones given in A, i.e., that of "a public house".

Accordingly, A is termed a Unit of General Content with reference to B.

13. Unit of Particular Content followed by Unit of General Content¹

E.g. A. The word *safe* means here "trustworthy".

B. It (T.M) may mean, as an adjective, "unharmful, free from danger, secure, sound, free from risk, certain, sure, reliable, trustworthy, cautious, good, fine (*slang*)" and as a noun, "a metal box (often set in a wall, secure against fire, thieves, etc), a ventilated box or cupboard for meat, etc".

(T.M) = "generally, in general"

The following unit B is a Unit of General Content with reference to A, for it gives the **generally possible senses** of the word given in A, i.e., those of the word *safe*.

Accordingly, A is termed a Unit of Particular Content with reference to B.

14. Unit of Affirmative Content followed by Unit of Negative Content²

E.g. 1. A. Only Mary and her sister go to school.

B. The (T.M) rest of the family does not.

(T.M) = "on the contrary"

The following unit B is a Unit of Negative Content with reference to A, for it gives the content **contrary to** that given in A, i.e., "those going to school".

Accordingly, A is termed a Unit of Affirmative Content with reference to B.

2. A. The sentence "she did not go," means that she did not go abroad.

B. She (T.M) did go to school and other places nearby.

(The translation of the **thematic marker** is the same as above)

The following unit B is a Unit of Negative Content with reference to A, for it gives the content **contrary to** that given in the **commented part** of A, i.e., "her lack of movement".

Accordingly, A is termed a Unit of Affirmative Content with reference to B.

15. Unit of Negative Content followed by Unit of Affirmative Content³

E.g. 1. A. The elders in the family do not go to school.

B. Only (T.M) Mary and her sister do.

(T.M) = "On the other hand"

The following unit B is a Unit of Affirmative Content with reference to A, for it gives the content **contrary to** the **negation** given in A, i.e., "those not going to school".

Accordingly, A is termed a Unit of Negative Content with reference to B.

2. A. The sentence "she did not go" does not mean she was at home.

B. She (T.M) did not go abroad, anyhow.

The following unit B is a Unit of Affirmative Content with reference to A, for it

¹ *visesavākya - sāmāññavākya*

² *anvayavākya - byatirekavākya*

³ *byatirekavākya - anvayavākya*

gives the content **consistent** with that of **the commented unit** given in A, i.e., " she did not go ".

Accordingly, A is termed a Unit of Negative Content with reference to B.

Note: In ordinary prose, the unit having the indeclinable *Na* is the Unit of Negative Content and the other, the Unit of Affirmative Content.

In a **comment unit**, however, a unit having **content contrary** to **that** of the **commented unit** is the Unit of Negative Content and the other, the Unit of Affirmative Content.

16. Unit of Disapproved Content followed by Unit of Commended Content¹

E.g. A. He is very thin and small.

B. He (T.M) is strong.

(T.M) = " however, but"

The following unit B is a Unit of Commended Content with reference to A, for it is a **commendation** in contrast with the **disapproval** given in A.

Accordingly, A is termed a Unit of Disapproved Content with reference to B.

17. Unit of Commended Content followed by Unit of Disapproved Content²

E.g. A. He is really honest.

B. He (T.M) knows nothing about his business.

(The translation of the **thematic marker** is the same as above)

The following unit B is a Unit of Disapproved Content with reference to A, for it is **disapproval** in contrast with **the commendation** given in A.

Accordingly, A is termed a Unit of Commended Content with reference to B.

18. Unit of Previous Theme followed by Unit of Next Theme³

E.g. A. He has two sons, John and Bob.

B. John is a student at Harvard. He is studying science, etc, etc.

C. Bob (T.M) is a soldier. He is fighting in Iraq, etc, etc.

(T.M) = " the next topic is"

The following unit C is a Unit of Next Theme with reference to B, for it carries a **different theme** in contrast with that given in B.

Accordingly, B is termed a Unit of Previous Theme with reference to A.

¹ *garahāvākya - sambhāvanāvākya*

³ *pakkhavākya - pakkhantaravākya*

² *sambhāvanāvākya - garahāvākya*

Special Types of the Pair "Previous Theme / Next Theme"

1. Unit of Question ¹	<i>followed by</i>	Unit of Answer ²
2. Unit of Critical Question ³ (= a question meant to find fault)	<i>followed by</i>	Unit of Rejoinder ⁴ (= an answer meant to repel the blame)
3. Unit of Critic's Premise ⁵	<i>followed by</i>	Unit of Critic's Conclusion ⁶ (= Unit of Critical Question)
4. Unit of Exponent's Premise ⁷	<i>followed by</i>	Unit of Exponent's Conclusion ⁸ (= Unit of Rejoinder)
5. Unit of Indefinite Content ⁹ (= Having a relative pronoun <i>Ya</i>)	<i>followed by</i>	Unit of Definite Content ¹⁰ (= having a demonstrative pronoun identical with " Ya" in the Unit of Indefinite Sense)
6. Unit of Standard of Comparison ¹¹ (= Having a standard of comparison)	<i>followed by</i>	Unit of Compared Object ¹² (= having an object compared to the standard given in the Unit of Standard of Comparison)
7. Unit of Quoted Speech ¹³	<i>followed by</i>	Unit of Quotation Possessor ¹⁴ (= the unit in which the quoted speech is buried)

Note: Each pair above except the first two can have its members reversed in position.

¹ *pucchāvākya* ² *vissajjanāvākya* ³ *codanāvākya* ⁴ *parihāravākya*
⁵ *codakābhogavākya* ⁶ *codakābhogaphalavākya* ⁷ *parihārābhogavākya*
⁸ *parihārābhogaphalavākya* ⁹ *aniyamavākya* ¹⁰ *niyamavākya*
¹¹ *upamānavākya* ¹² *upameyyavākya* ¹³ *ākāravākya*
¹⁴ *ākāravanta-vākya*

Morphological Definitions (Viggaha)

Introduction

Morphological Definitions (*Viggahas*) are somewhat **stereotyped expressions** used to explain formations of Pali words. They are given in grammatical works and used extensively in commentarial literature with slight variations; a proper understanding of them is essential in interpreting commentaries and sub-commentaries.

Note:

1. Morphological Definitions are possible with ONLY three grammatical categories, namely, *compounds*, *primary derivatives* and *secondary derivatives*.
2. Since these definitions are solely intended to explain the word-formations, their senses should not be taken too seriously.

For instance, the word *go*, meaning "a cow", is defined as "*gacchatīti go*", which can be translated as, "the one which / who goes is called a *go*". It is absurd if taken literally --- since not every one who goes should be called a cow --- but it only indicates that *go* is a *primary derivative*, of **subjective suffixal case**, derived from the root √ gam, meaning "to go".

Compound Definitions

Note(1): Some compound members, such as **prefixes** and certain **primary derivatives**, cannot stand alone as separate words; in this case, their synonyms having the status of an independent expression should be used in the definition.

A. Kammadhāraya (Adjectival Compounds)

A definition for this type:

- a. has both members in **nominative** case, both singular or both plural and
- b. the whole compound follows the last member in case, gender and number.

A.1¹. *uttama (noble)* = A_{mod} *purisa (man)* = A_{sub}

A_{mod} + A_{sub} → A_{sub} (sense, gender & number)

A_{mod} → A_{sub} (Identity relation)

Def. --- *uttamo ca so puriso cāti (ca + iti) uttamapuriso*

note: When two members are different in gender, the inserted pronoun *ta* must agree with the first one.

so → *uttamo* (NIO) so → *puriso* (NIO) so → *uttamapuriso* (NID)

iti → *uttamapuriso* (CAU)

trs --- "He (is) noble and a man too, therefore, (he is) *uttamapurisa* by name."

[or] --- *uttamo puriso uttamapuriso*

uttamo → *puriso* (IAD) *puriso* → *uttamapuriso* (NID)

trs. --- " (The / A) noble man (is) *uttamapurisa* by name."

[or] --- (yo) *uttamo hutvā puriso (hoti)*. (so) *uttamapuriso*.

yo → *huvā* (DISO-P) / *hoti* (DASO-P) *uttamo* → *huvā* (DISO - S)

puriso → *hoti* (DASO - S) *huvā* → *hoti* (ADV)

¹ *visesana-pubbapada*

so → uttamapuriso (NIO)

trs. --- " (The one who is) noble and (who is) a man, (he is) *uttamapurisa* by name."

A.2¹. [sāriputta (*name of a monk*) = A_{sub}] + [thera (*senior monk*) = A_{mod}]

A_{sub} + A_{mod} → A_{sub} (sense) A_{mod} (gender & number)

A_{mod} → A_{sub} (Identity relation)

Definitions are the same as the first format.

sāriputto ca so therō cāti sāriputtatthero = "He (is) *Sāriputta* (by name) and a senior monk too, therefore, (he is) *sāriputtatthera* by name."

sāriputto therō sāriputtatthero = "The senior monk *Sāriputta* (is) *sāriputtatthera* by name."

(yo) sāriputto hutvā therō sāriputtatthero = " (The one who is) *Sāriputta* and (who is) a senior monk, (he is) *sāriputtatthera* by name."

A.3² [kata (*the (work) finished*) = A_{mod1}] + [akata = (*the (work) not yet finished*) = A_{mod2}]

A_{mod1} + A_{mod2} → A_{sub} (sense, gender & number)

A_{mod1} → A_{sub} (Identity relation)

A_{mod2} → A_{sub} (Identity relation)

Definitions are the same as the first format except the second:

* kataṃ ca taṃ akataṃ cāti **katākataṃ** = "It (is) finished and not yet finished too, therefore, (it is) **katākata** by name."

* (yaṃ) kataṃ hutvā akataṃ **katākataṃ** = " (The one which is) finished and (which is) not finished, (it is) **katākata** by name."

A.4³ [muni (*the monk*) = A_{sub}] + [sīha (*lion*) = A_{com}]

A_{com} → A_{sub} (*Figurative identity relation*)

* (yo) sīho viya / iva (hoti) iti (so) **sīho**. [sīha + a (*sec. derivative of comparison sense*)]
yo → hoti (DASO - P) sīho → hoti (DASO - S) so → sīho (NID)

trs: The one who is like a lion, he is *sīha* by name.

- muni ca so sīho cāti **munisīho**.

trs: "He (is) a monk and lion-like too, therefore, (he is) *munisīha* by name."

A.5⁴ [pāṇa (*living being*) = A + iti + saññā (*perception*) = B]

(A + iti) → B (Identity relation)

* pāṇo iti saññā **pāṇasaññā**.

(pāṇo iti) → saññā(IAD) saññā → pāṇasaññā (NID)

trs: " The perception (forming) as 'living being' is *saññā* by name."

¹ *visesanuttarapada*

² *visesanobhayapada*

³ *upamānuttarapada*

⁴ *sambhāvanāpubbapada*

A.6¹ [sīla (*morality*) = A + eva + dhana (*property*) = B]
(A + eva) —→ B (*Emphasized identity relation*)

* sīlaṃ eva dhanam **sīladhanam**.

sīlaṃ (eva) —→ dhanam (IAD) dhanam —→ sīladhanam (NID)

trs: "The property that is **only** morality (is) *sīladhana* by name.

A.7² [pa (*praiseworthy*) = A_{ind} + vacana (*discourse*) = A_{sub}]

A_{ind} —→ A_{sub} (*identity relation*)

* pasatṭham ca taṃ vacanam cāti **pāvacanam** = " It (is) praiseworthy and a discourse too,
therefore, (it is) **pāvacana** by name.

* pasatṭham vacanam **pāvacanam** = The praiseworthy discourse (is) **pāvacana** by name.

* (yam) pasatṭham hutvā vacanam **pāvacanam** = (The one which is) praiseworthy and
(which is) a discourse, (it is) **pāvacana** by name.

Note: The first member *Pa* is a **prefix**; it cannot stand alone as a separate word.
Accordingly, its synonym *pasatṭha*, an ordinary noun, is used in the definition.

B. Digu (Numeral Compounds)

A definition for this type has:

a. the first member as a numeral and both members singular or plural number,

b. both members in **nominative** case for *asamāhāra* type

c. both members in **nominative** case (with or without the inserted word *samāhaṭa*)

OR in **genitive** case (with the inserted word *samāhāra*) for *samāhāra* type.

e. the whole compound having the **nominative** case (AND) {following the last member in gender and number for *asamāhāra* type (**or**) having neutral gender, singular number for *samāhāra* type}.

E.g. [ti (*three*) = A_{num} + loka (*world*) = A_{sub}]

A_{num} —→ A_{sub} (*Identity relation*)

* tayo ca te lokā cāti **tilokā** (*asamāhāra* type) / **tilokaṃ** (*samāhāra* type)

te —→ tayo (NIO) te —→ lokā (NIO) te —→ tilokā / tilokaṃ (NID)

iti —→ tilokā / tilokaṃ (CAU)

trs --- " They (are) three and worlds too, therefore, (they are) *tiloka* by name."

* tayo lokā **tilokā** (*asamāhāra* type) / **tilokaṃ** (*samāhāra* type)

tayo —→ lokā (IAD) lokā —→ tilokā / tilokaṃ (NID)

trs. --- " Three worlds (are) *tiloka* by name."

* tayo lokā samāhaṭā **tilokaṃ** (This format for *samāhāra* type only)

tayo —→ lokā (IAD) samāhaṭā —→ lokā (IAD)

lokā —→ tilokā / tilokaṃ (NID)

trs. --- " Three worlds combined (are) *tiloka* by name."

* tiṇṇaṃ lokānaṃ samāhāro **tilokaṃ** (This format also for *samāhāra* type only)

tiṇṇaṃ —→ lokānaṃ (IAD) lokānaṃ —→ samāhāro (POS)

samāhāro —→ tilokaṃ (NID)

trs. --- " The collection of three worlds (is) *tiloka* by name."

¹ avadhāraṇapubbapada

² pādipubbapada / kunipātapubbapada

C. Tappurisa (Dependent Determinative Compounds)

A definition for this type has:

- the **first** member in one of six cases, namely, *accusative, instrumental, dative, ablative, genitive* and *locative* cases,
- the second member and the whole compound in **nominative** case.

A. With **Accusative** relation

[(arañña (*forest*) = A + gata (*the one who goes*) = B]

A → B (Acc.)

* araññaṃ gato **araññagato**.

araññaṃ → gato (IOV) gato → araññagato (NID)

trs. --- " The one who goes (to) forest (is) *araññagata* by name."

[(kamma (*work*) = A + kāra (*the one who does*) = B]

A → B (Acc.)

* (yo) kammaṃ karoti / kato iti (so) **kammakāro**.

yo → karoti / kato (ASV)

kammaṃ → karoti / kato (IOV)

iti → kammakāro (CAU)

so → kammakāro (NID)

trs. --- " The one who does the work, he (is) *kammakāra* by name."

Note: In the second example, the second member *kāra* is a primary derivative derived from (*kar + a-* subjective case) but it cannot stand alone as a separate word. Consequently, an *active* verb of the same root is used instead in the definition.

B. With relations **Instrumental**, etc.

[(buddha (*the lord Buddha*) = A + bhāsita (*the one which is said*) = B]

A → B (Ins.)

* buddhena bhāsita **buddhabhāsita**.

buddhena → bhāsita (ISV) bhāsita → buddhabhāsita (NID)

trs. --- " The one which is said by the Buddha (is) *buddhabhāsita* by name."

[(saṅgha (*the Order of Bhikkhus*) = A + bhatta (*meal*) = B]

A → B (Dat.)

* saṅghassa bhattaṃ **saṅghabhattaṃ**.

saṅghassa → bhattaṃ (PUR) bhattaṃ → saṅghabhattaṃ (NID)

trs. --- " The meal for the Order of Bhikkhus (is) *saṅghabhatta* by name."

[(nagara (*town*) = A + niggata (*the one who went out*) = B]

A → B (Abl.)

* nagarasmā niggato **nagaraniggato**.

nagarasmā → niggato (DET) niggato → nagaraniggato (NID)

trs. --- " The one who went out from the town (is) *nagaraniggata* by name."

[(buddha (*the lord Buddha*) = A + sāvaka (*the disciple*) = B]

A → B (Gen.)

* buddhassa sāvako **buddhasāvako**.

buddhassa → sāvako (POS) sāvako → buddhasāvako (NID)

trs. --- " The disciple of the Lord Buddha (is) *buddhasāvaka* by name."

[(arañña (*forest*) = A + vāsa (*living, residence*) = B]

A → B (Loc.)

* araññe vāso **araññavāso**.

araññe → vāso (LOV) vāso → araññavāso (NID)

trs. --- " Living / Residence in the forest (is) *araññavāsa* by name."